DAY'S FESTIVALS

OR,

TWELVE OF HIS SERMONS:

DELIVERED BY HIM AT SEVERAL times to the PARISHIONERS of St MARYES in OXFORD, on the three Chiefe FESTIVALS of the Yeere, CHRISTMAS, EASTER, and WHIT-SONTIDE.

THREE OF VVHICH SERMONS, are touching our SAVIOVR; ONE, *the* HOLY GHOST; TWO, *the* TWO SACRAMENTS; *The other* SIX, *such severall* DVTIES, *as belong to the severall sorts of all* CHRISTIANS.



ECCLVS. 33. 15.

I am awaked vp last of all, as one that gathereth after them in the Vintage.

GREG. IN EVANG. HOM. 14.

Qui non dat pro Ovibus Substantiam suam, quomodo pro his daturus est Animam suam?

Printed at Oxford by Ioseph Barnes, 1615.

TO THE RIGHT WORSHIPFVLL
Mr D. BLENCOW, Dr of the *Civill Law*, and *Provoſt* of ORIEL COLLEDGE in *Oxford*: and to the FELLOWES, FELLOW-COMMONERS, and STVDENTS there:

As alſo

TO THE REST OF THE RIGHT WORSHIPFVLL, WORSHIPFVLL, AND Others, of the *Pariſh* of St *Maries*, Proſperitie and Welfare, both in *Body*, and in *Soule*.

IT is now well neere *Six Yeeres* ſince, Right Worſhipfull, and dearely Beloued, that I preached vnto you at the [a] firſt, of *Davids deſire to goe to Church*. An Argumẽt (it might be thought) more befitting our *Recuſants*, then any of our owne Sort, and ſuch as are *Proteſtants*, but who ſo wil viſit our *Pariſh Churches* in time of *Divine Service* on the *Weeke-daies* throughout the Yeare, I meane *Wedenſdaies*, *Frydaies*, and *Saterdaies*, & that in populous *Townes*, and *Cities* (to ſay nothing of the *Country*, where they may ſeeme to haue ſome excuſe by reaſon of dwelling farre from *Church*) ſhall find too too often, two ſufficient Witneſſes, the *Mi-*

[a] Chriſt-mas Day. Decem. 25. 1609.

nister, & the *Clarke*, that *Protestants* even *Protestants*, are almost as peccant in this kind as *Popish Recusants* themselues. Herevnto if wee adde withall the preposterous zeale of a *Many* besides, who vnlesse there be *Sermons* too, will scarse bee there on the *Saboth Day*, seldome or never on *Holydayes*, and they of the *Precisser Sort*, and who will take it in some snuffe, if wee account them not more *Religious*, then the *Meyny*, or Multitude are, and what may wee thinke *Religion* it selfe, will come to even in our *Daies*, who so little account of DIVINE SERVICE, so [b] principall an *Exercise* of the same. This it was that made me at the first, as to preach that *First* Sermon of *Davids Desire* to the [c] *Vniversitie*, so to Preach the *Second* to *Your selues*: and after that for your sakes to commit them *Both* vnto the *Presse*. From whence that they came to *You*, and in a manner to *You* onely, and not to the *Church* in generall: it was for I would endeauour to be [d] *Faithfull in a little*, and in these perillous backsliding Times as much as may be, to [e] *Keep my own Vine*.

Since that time it hath pleased the Lord, towards the Furtherance of your Salvation, to put other *Messages* into my Mouth, all which as they were at diuers and sundry times related vnto *You*, I meane as many of you as could cõveniently be present, so haue J bin at a second Paines to deliver them now vnto you all, that no exception may be taken of not hauing heard what hath beene spoken. *When a man hath done his best* [f] saith the Sonne of Syrach, *he must begin againe, and when he thinketh to come to an end, he must againe to his la-*

[b] *Ne contemptui essent communes Eccl'esiæ Preces, eas splendidis elogiis olim Deus ornavit: præsertim vbi Templum Vocavit Domũ Orationis. Nam & præcipuam Cultus sui partem hac voce docuit esse Prædandi Officium, atq; vt in eo se Fideles vno cõsensu exercerẽt, instar Vexilli erectum illis fuisse Templum.* Calvin. Instit. l. 3. c. 20. §. 29.

[c] Novemb. 5. in the *Afternoone*, 1609.

[d] Mat. 25. 23.

[e] Cant. 1. 5.

[f] Ecclus. 18. 6.

labour. I dare be bould to say that to *Print* is to begin againe, he knowes not what Printing is that knowes it not to be a *Labour*. It was as [g] *Calvin* obserues the Custome of the *Prophets*, after they had spoaken to *Prince* or *People*, to make a *Brief* of what they had spoken, and to fasten it on the *Gates* of the *Temple*, where it was to stand some certaine daies to the veiw of every *One* that would pervse it. *Printing* is that in our Age, which that kind of *Publishing* was in theirs, only the *Vnsavorie Pamphlets* haue beene so many, that haue passed the *Presse* aswell as *Sermons*, as that it makes vs (a *Many* at the least) esteeme no more of having *Sermons* printed, then it did the *Ægyptians* of those three Miracles which *Moses* & *Aaron* wrought, namely the [h] *Serpent*, [i] *Bloud*, and [l] *Frogs*, which their *Inchaunters* wrought aswell as they. You, I trust, are otherwise minded, & will be towards these *Sermons*, the rather for they cal to mind what the most of you haue heard, and some haue beene desirous to haue in this sort: as also for they are more *Compleat* then when they were first delivered to you, by reason of the *Marginall Noats* annexed therevnto. It is [m] said of *Epicurus*, that in *Three Hundred Volumes* which hee wrote, he made no vse of any one *Allegatiõ* at all. *Macrobius* borrowed much, but acknowledged not his *Creditors*, and therefore is [n] taxed as *Vngratefull* a-bone measure. They that list to follow the *One*, or the *Others* Example, let them: I professe, I like neither, but had rather say with that never enough praised [o] *Preacher* vpon *Ionas*, *I never could be bould to offer mine own*

[g] *Calvin Præf. in Esay, & in Esay. c. 1. v. 1.*

[h] Exod. 7. 12. [i] V. 22. [l] Exod. 8. 7.

[m] *Mountaignes Essayes l. 1. c. 25*

[n] *Macrobius homo satis quidem eruditus, sed ingenio maximè ingrato, atque propè impudenti: vt qui in tanto Æris alieni cumulo nusquàm Creditoris nomen profiteatur.* P. Crinitus De honest. Disciplin. l. 22. c. 4. For an instance compare the Eleventh Chapter of the first Booke of his *Saturnalia*, with *Seneca* his *Seaven* & *Fortith* Epistle,

[o] My Lord of London vpon Ionas, Lect. 40. p. 552.

Inventions, and Conceipts to the world, when I haue found them ſuch in S. Auguſtine, and Others, as might not bee amended. And hence it was, as that worthy PRELATE there * obſerveth, that S^t *Cyprian* called *Tertullian* his Maiſter; that S^t *Cyprian* himſelfe by S^t *Auſten*, was reputed in the nomber of moſt excellent Men; that S^t *Auſten* was tearmed the Hammer of Heretickes; that *Athanaſius* called S^t *Ambroſe* the Eie of the World; that *Athanaſius* was called by the World it ſelfe, *Athanaſius* the Great. Beſides, that the *Quoting* in this ſort, referres ſuch *Novices* as ſhal read my *Bookes*, to the principall *Places* themſelues where they may read of the Matter more at large, a neceſſary Helpe to young *Students*, ſuch as a many were that heard mee, and to whom, as to the more *Learned* among you, theſe *Labours* of mine are now dedicated.

* So, B. Iuel: Origen, *Magiſter Eccleſiæ*: Baſil, *Canon Fidei*: Euſebi: Samoſatenſis *Regula veritatis*: Athanaſius, *Orbis Oculus*. B. Iuel Defence of the Apol. *Part.* 6. *c.* 16. *Diviſ.* 2. *p.* 765.

I ſhould here write more vnto you, but that my *Portion* of *Paper* allotted mee to the ſelfe ſame purpoſe, is now farre ſpent, and indeed what need I write vnto *You* now more, who both *Write* and *Speake* vnto *You*, in all that followeth. I, as it was ℙ ſaid of *Abel*, that *By Faith being dead, hee yet ſpeaketh*: ſo I truſt that ETERNALL WORD, who hath beene the *Fountaine* of all this, will permit mee even when I am *Dead*, to **ſpeak* vnto *You* by theſe *Papers*, and not vnto *You* onely, but alſo vnto *Yours*, to whom *Your Selues* ſhall leaue them as a *Legacy*. This if his *Great Goodneſſe* ſhall grant vnto mee, it is in regard of this World, the ¶ vtmoſt of my *Wiſhes*:

ℙ Heb. 11. 4.
* *Prædicandi ſcientia eſt quodammodo Angelica vtrouis modo iuuans, ſeu per* Manũ, *ſeu per Linguã operetur.* Clem. Alex. Strom. *l.* 1.
¶ *Summa Votorum attigi.* Senec. Thyeſt *Act.* 5. *Sc.* Æ. *Iniqua.*

And

And it ſhall more content me at my parting from it, to haue beene in this kinde a *Speaker* thus, then to haue gone euen in this *Age*, the [r] *Milky way* of much *Preferment*.

[r] *Dealbatores Vias ſæculi.*

[ſ] DOMINE, *miſerere mei, & exaudi Deſiderium meum.* *Puto enim quod non ſit de Terra, non de Auro, & Argento, aut de Lapidibus, aut decoris Veſtibus, aut Honoribus, & Poteſtatibus, aut Voluptatibus Carnis, neq; de Neceſſarijs Corporis, & huic Vitæ Peregrinationis noſtræ, quæ omnia nobis* [t] *apponuntur quærentibus Regnum, & Iuſtitiam tuam. Vide Domine Deus meus, vnde ſit Deſiderium meum.* [u] *Narraverunt mihi Iniuſti Delectationes ſuas, ſed non ſicut Lex tua Domine. Ecce vnde eſt Deſiderium meum. Vide Pater, aſpice, & vide, & approba, & placeat in conſpectu Miſericordiæ tuæ, invenire me Gratiam ante te, vt aperiantur pulſanti mihi interiora Sermonum tuorum. Obſecro per Dominum Noſtrum* IESVM CHRISTVM *Filium tuum, Virum Dexteræ tuæ, Filium Hominis, quem confirmaſti tibi Mediatorem tuum & noſtrum, per quem nos quæſiſti non quærentes te, quæſiſti autem vt quæreremus te: Verbum tuum per quod feciſti omnia, in quibus & me, Vnicum tuum per quem vocaſti in adoptionem, Populum Credentium, in quo & me, per eum te obſecro qui* [x] *ſedet ad Dexteram tuam, & te interpellat pro nobis, in quo ſunt omnes* [y] *Theſauri Sapientiæ & Scientiæ abſconditi,* [z] *Ipſi Gloria, & Imperium, in ſæcula ſæculorum,* AMEN.

[ſ] *Aug. Confeſſ. l. 7. c. 6.*

[t] *Aug. Confeſſ. l. 11. c. 2.*

[t] Mat. 6. 33.

[u] Pſ. 118. 85.

[x] Rom. 8. 34.

[y] Coloſſ. 2. 3.

[z] Rev. 1. 6.

* * * * * * * * * * * * * * * * * * * *

The Severall Arguments, *with the Severall* Texts *of Scripture, of every Severall* Sermon *in this Booke.*

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7	Of Husbands, and Wiues.	*Prov.*14.1.	p.183.
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12	Of Neighbourhood.	*Prov.*3.29.	p.325.

D. Cossens *Answere to the Abstract.* Pag.342.

*Vid. Dr Whitgifts Defence of the *Answere* to the *Admonit.* Tract.11.Divis. 1.2.3.p.555. 556.557.&c.

It is not the continuall Aboad amongst their *Parishioners* (which none of them *All* doe) nor the * often, but the sound, orderly, & pithy Preaching vpon necessary *Points*, that discharged the *Duty* of the *Pastor*, who may bee in truth as bad as *Non-Resident*, though he were continually nayled to the *Pulpit*, as *Luther* once pleasantly spake of *Pomeran.*

OVR SAVIOVRS *NATIVITIE.*

Chriſtmas day. Decem. 25. 1610.

THere was a time, Right worſhipful, & dearely Beloued in our Saviour Chriſt, when this our *Country* much deſiring what now it hath in much[a] plentie, namely, *iſſue*, or male, or female, of the *Prince* there of then being, it had well hoped that Queene *Mary*, had beene the Mother of ſuch a Pearle, and ſhe her ſelfe, and a many beſides, thought indeed ſhe was with child. Great was the expectation throughout the whole[b] Land, the preparation as great, *Prayers* every where for her ſafe deliverance, and *Maſſes* thicke and threefold. I, the very *Cradle* it ſelfe was made, and theſe *Verſes* wrote vpon it:

[a] *Propria hæc ſi dona fuiſſent.* Virg *Æn. l. 6.*

[b] Acts & Mon. p. 1596. Edit. 1583.

Quam Mariæ ſobolem Deus optime ſumme dediſti
Anglis incolumem redde, tuere, rege.

Which vpon the ſelfe ſame *Cradle* thus were engliſhed,

The Child which thou to Mary, o Lord of might haſt ſend
To Englands ioy in health preſerue, keepe, and defend.

But never was expectation to leſſe purpoſe, preparation to leſſe effect. Men & women propoſed, & God diſpoſed farre otherwiſe. The *Midwiues*, and *Nurſes*, and *Rockers*, were all of them gotten, and provided, only that was then wanting which was to ſet them all a worke. The *Queene*, *whether* giuing it out firſt of policy, or if not her ſelfe, yet ſome about her: *or* whether deceiued by a *Tympany*, or

some such like diſeaſe; *Nam & mulierculæ* [c] ſaith Tertullian, *nonnunquam prægnantes ſibi videntur aut ſanguinis tributo, aut aliqua valetudine inflatæ*; women ſometimes [d] ſuppoſe themſelues with child when there is in truth no ſuch matter: certaine it is that *Child* there was none, none appeared to the world, to the great griefe of many thouſands that liued in thoſe dayes.

[c] *Tertul. adverſ. Marcion. l. 3. p. 173.*

[d] *Falſum mendaci ventre puerperiũ.* Catul.

I am at this time come vnto you as with a meſſage much more true, ſo with a truer cauſe of much more ioy to all & every of vs here aſſembled. Not with a falſe alarme of that which is not, no more then that was: *or* if it be, is to bee a ioy only to this our Engliſh Nation, and them that loue vs; *and* if a ioy, yet ſuch an one as may end againe with much more ſorrow, as it is moſt likely that had done, had there beene a Child indeed (I meane in reſpect of the [e] *Spaniards* who by that meanes might haue ſet ſuch footing in our Land as that wee the Engliſh by this time might haue enioyed the leaſt part of it) I come, I ſay, as with a truer meſſage, a meſſage as true as truth it ſelfe: ſo with a truer cauſe of much more ioy and perpetuitie of the ſame. It is in truth of an HEIRE APPARANT borne to the Monarchy of the whole world, in whom as all of vs haue our hope while here in this life we haue our being, ſo without all doubt ſhall we haue our happineſſe in the life which is to come. The Mother of this Pearle was a MARY too, but ſhe was a *Mother*, and a *Mayden* both: & whereas that other Mary notwithſtanding mans helpe was vtterly deſtitute of a Child; this without the helpe of Man brought forth a Man-child to the world. *Virgo*, [f] ſaith S^t^ Auſten, *ante partum, Virgo in partu, Virgo poſt partum*. A Virgin ſhe was before her Trauaile, a Virgin in her Trauaile, & after her Trauaile a Virgin too: *Nec ſit incredibile quòd ipſe natus de Virgine qui Adam de Virgineo pulvere potuit formare.* Nor let it ſeeme, [g] ſaith S^t^ Auſten, incredible to thee, that he ſhould be borne of a Virgin, who out of the Virgin Earth was able to frame our Father Adam.

[e] Acts & Mon. p. 1480. col. 2. Edit. 1583.

[f] *Aug de Temp. Ser. 18. p. 421. & Ser. 25. p. 432.*

[g] *Aug. de Temp. Ser. 181. p. 705.*

And

And againe in another place, *Virga potuit contra naturam nuces educere, Virgo non poterit contra naturæ iura Dei filium generare?* Aarons rod,[h] saith *S. Austen*, against nature could bring forth ripe almonds, and could not a Virgin then against the rites of nature bring forth the Sonne of God? *Oh*, saith he, *let the Iew tell me how that dry sticke of Aaron could bring forth buds, and blossomes, and beare ripe almonds, and I will declare to him how a Virgin being still a Virgin, might conceiue and bring forth a Child.* So S^t^ Cyril, *He that made that Rod*,[i] saith he, *against nature bring forth fruit for the Typicall High Priest his sake, could not he make a Virgin bring forth the true High Priest himselfe? O yee Iewes*, I saith the same S^t^ Cyril, *whether was harder to bee done, a Mayden to bring forth a Child, or a Rod to be turned into a liuing creature? you your selues confesse that in Moses time, a Rod was made a Serpent, and it was terrible to behold, insomuch that Moses himselfe fled from it. A Serpent then was made of the Rod*, saith he, *the Lord being willing thereunto; and the same Lord no lesse willing, cannot a Child bee borne of a Virgin?* But to come vnto my message. You shall haue the summe of it in the ninth Chapter of Esays Prophesie, the sixt, and seauenth verses. The words are these:

[h] *Aug. de Temp. Ser. 3. p. 390. vid. Serm 18. p. 425.*

[i] *Cyril Hieros. Catech. 12. p. 275.*

[l] *Id. p 272.*

For vnto vs a Child is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his shoulder, and he shall call his name Wonderfull, Counseller, the mighty God, the euerlasting Father, the Prince of Peace. The increase of his government and peace shall haue no end: hee shall sit vpon the throne of David, and vpon his kingdome to order it, and to stablish it with iudgement and with iustice, from hence forth even for ever: the zeale of the Lord of hosts will performe this.

For the better handling of which words, may you bee pleaſed to obſerue with me *Firſt* the occaſion of them, *then* whoſe they were, *then* who wrote them, *then* how they were written, and when.

The occaſion of theſe words was by reaſon of an accident that had formerly befallen the Iewes. The Iewes as
[m] Exod.32.9. & 33.3 & 34.9 & Deut.9.6. [n] Pſ.78.9. they ever had beene [m] *Duræ cervicis*, a ſtiffe-necked People, a People like vnto their Forefathers, *a* [n] *faithleſſe, and ſtubborne generation, a generation that ſet not their heart aright, and whoſe ſpirit cleaved not ſtedfaſtly vnto God*: ſo it pleaſed the ſame God to giue them a many times wicked Governours, that People, and Prince, being all out of frame, *from the ſoale of the foot vnto the head nothing whole*
[o] Eſay. 1.6. as [o] ſpeakes our Prophet, *but wounds and ſwelling, & ſoares full of corruption*, ſome vengeance might come vpon them
[p] Gen.15.16. their wickedneſſe ſo [p] full.

Now among the many *Kings* and *Governours* which they had in this kind, King *Ahaz* the ſonne of *Iotham* was
[q] 2.King.16.2 ſcarſly ſecond vnto any. *He did not vprightly*, [q] ſaith the Scripture, *in the ſight of the Lord as David his Father did: he walked in the way of the Kings of Iſrael: he made his ſonne to goe through the fire after the abhomination of the heathen, he offered, and burnt incenſe in the high places, and on the hills, and vnder every greene tree*: wherevpon it came to paſſe that *Rezin* king of *Aram*, and *Pekah* ſonne of *Remeliah* king of *Iſrael* came both vp to *Ieruſalem* to fight, and to beſiege him. Once before this time came theſe two
[r] 2.Chro.28.5 Kings againſt him, and as the the Scripture [r] ſaith, *they* overthrew him, *tooke* of his People many Priſoners, *ſlew* many thouſands of them in one day. This being the firſt handſell king *Ahaz* had by thoſe Troopes, what was he to looke for this ſecond time, but vtter ruine and deſtruction? Πεία λοιπὸν προσδοκία, [s] ſaith S^t *Cyril* in an other caſe, πία ἐλπὶς εἰς σωτηρίαν; what expectation might hee haue, what hope of ſafety? He that before, no not with all his forces could poſſibly withſtand them, how was it likely

[s] *Cyril. Hieroſ Catech.2. p. 45.*

he

he now ſhould, ſeeing of all thoſe forces which he had, he had loſt already ſo many thouſands? But ſee the goodnes of God aboue, when every mans heart began to faile him, and they feared vtter ruine indeed, comes me the word of the Lord to the Prophet *Eſay*, and the Prophet by vertue of that word in the *ſeaventh*, *eight*, and this *ninth* chapter we haue in hand, giues many a good comfort to the king, wils him not to feare his Enemies, how they ſhould in no wiſe be able to hurt him, and [t] *Verba fides ſequitur*, as he had ſaid, ſo it proued: *They beſieged Ahaz* ſaith the Scripture, *but could not ouercome him*, 2. King. 16. 5.

[t] *Ouid. Faſt. l. 1.*

Now among all the comforts given vnto him by this our Prophet in thoſe chapters, the chiefeſt and greateſt of all was from the Birth of the *Meſſias*, and of that he there ſpeakes in two diuerſe and ſundry places, *Firſt* in the ſeaventh chapter, and *ſecondly* in this ninth. *Eſay* 7. 14, the words be theſe: *Behold* ſaith the Prophet, *the Virgin ſhall conceiue & beare a ſonne, and ſhee ſhall call his name Immanuel: butter and hony ſhall he eate, till he haue knowledge to refuſe the euill, and chooſe the good.* In this ninth chapter as you haue heard already, *For vnto vs a Childe is borne, and vnto vs a ſonne is given: and the gouernement is vpon his ſhoulder, and he ſhall call his name wonderfull, Counſeller, The mighty God*, and ſo forth.

Here the *Iewes* Beloved, make themſelues [u] merry, and ſcoffe and skorne at vs *Chriſtians* for making this to bee the meaning of both thoſe places. What? ſay they, what could this availe king *Ahaz* then beſieged, that ſo many hundreds of yeares after that, the *Meſſias* ſhould be borne. King *Ahaz* doubtleſſe was to haue preſent helpe, the City *Ieruſalem* was then in hazard, the Prophet was to yeeld him preſent comfort, but what comfort could it bee to heare how a king ſhoulde bee borne ſo many hundreds of yeares after himſelf ſhould be dead and gone. And indeed Beloved to looke on theſe words with a *Iewes eie*, as they did

[u] *Vid. Calvin. in hunc loc.*

did, would make it ſeeme ſomwhat harſh, but the Truth is this. All the *Iewes* whatſoever did looke for their *Meſſias*, good & bad, tag and rag, one with an other. They doubted not but at length ſuch a *Meſſias* ſhould come. The Prophet then knowing how aſſuredly they grounded themſelues thereupon, makes it an excellent argument of ſpeciall comfort, that doubtleſſe the Lord would not deſtroy that place even for the ſame *Meſſias* his ſake that was to come. That ſelfeſame place was to bee his harbour, he was to be bred and brought vp there. Howſoever then their Enemies fumed, and were ſo wrathfully diſpleaſed with them, howſoever thēſelues feared their Enemies, yet ſhould they not miſcary, the Lord had a Fatherly affection towards them, *For vnto vs a childe is borne, and vnto vs a ſonne is given*, that is, a Childe, & a Sonne ſhal be borne, a Childe and a Sonne ſhall be given vs, & that as certainely as if he were already both borne, and given vnto vs. And thus much of the occaſion.

You ſee by conſequence whoſe wordes they were, namely the words of the Prophet *Eſay*: or to ſpeake in S^t *Ieromes* phraſe, of *Eſay* an Evangeliſt; *Concerning the foure Prophets* [x] ſaith S^t Ierome, *Eſay, Ieremy, Ezechiel, & Daniel, who is able or to vnderſtand, or to expound them? Of which foure the firſt of them, namely Eſay ſeemes vnto me not to write a Propheſie ſo much, as a Goſpell.* And againe in an other place, *I will ſo expound* [y] ſaith he, *the Prophet Eſay that I will demonſtrate him to haue beene not only a Prophet, but an Evangeliſt, and an Apoſtle.* And in a third place likewiſe, *Eſay* [z] ſaith he, *is not to be called ſo much a Prophet, as an Evangeliſt, for ſo fully hath he intreated of all the myſteries of our Saviour Chriſt, as alſo of his Church, that a body would thinke he writes not ſo much of things to come, as of things already come, and gone.*

[x] *Hieron. Prol. Galeat.*

[y] *Hieron. Proem. in Eſaiam ad Euſtoch. Virg.*

[z] *Hieron. ad Paulam & Euſtoch. in Tranſlat. Eſaiæ ex Hebraica veritat. Præfat.*

It is likely the Prophet *Eſay* did write alſo theſe verie words: hee ſpake them to thoſe that then lived at that time, he wrote them for all others that were afterwardes

to

to come. *Whatsoever things are written aforetime* [a] saith the Apostle to the Romanes, *are written for our learning, that we through patience, & comfort of the Scriptures might haue hope*. As if the Apostle had said, whether they bee *Histories*, or *Sermons*, or *Propheſies*, or *Verſes*, or *Epiſtles*, or ſo forth, if ſo be they be contained in holy *Scripture*, whatſoever things are there written, are written for our learning. [a] Rom. 15 4.

If ſo bee you would know the manner how they came to be thus written, and came to our hands at the length, it is ſuppoſed to be thus. After the Prophets had ſpoken either to Prince, or People, their vſuall [b] cuſtome was to make a brieſe of what they had ſpoken, and to faſten it on the Gates of the Temple, where after it had ſtood ſome certaine daies, downe it was taken by the Prieſts, & ſafely laid vp, till afterwardes in proceſſe of time, all that thus was ſpoken being gathered togither, was compiled in a Booke. This may appeare thus to be, as by the eight chapter of this our Prophet, the firſt verſe, and the ſecond of *Abakkuk*, the ſecond verſe: ſo likewiſe by the miſplacing of ſome of the Sermons in the Prophets which are not alwaies ſet in order, but the firſt, are laſt ſometimes, and the laſt ſometimes firſt. Eaſie it is to make inſtance, but I haſten to the laſt point. [b] *Calvin Præfat. in Eſay, & in Eſay c. 8. v. 1.*

The laſt point to bee obſerved, is when it was theſe words were written, & that indeed is exceeding ſtrange. It was before our Saviours comming wel nigh eight hundred yeeres. [c] *Funccius* accounts them ſeaven hundred fifty and ſeaven, and ſee how plainely our Prophet here deſcribes him to the eie. But it is no marvaile at all, for the Lord himſelfe inſpiring our Prophet, *whoſe Eie ſees all*, καὶ παντα νοῶν, as the Poet [d] ſpeaketh, *and vnderſtandeth all* too, what mervaile if this our Prophet ſaw ſo evidently theſe things before? *At ſundry times, and in diverſe manners*, ſaith the Apoſtle to the Hebrewes, *God ſpake in the* πάλαι. *He old time to our Fathers by the Prophets*. And indeed it is very [c] *Funccius Chron. Ann. Mund. 3205.* [d] Παντα ἰδὼν Διὸς ὀφθαλμὸς, καὶ παντα νόος. *Heſiod. Opera & Dies. p. 18.*

ry true. For he ſpake by *Oracles*, he ſpake by *Viſions*, he
[c]Exod. 28. 30 ſpake by *Dreames*, he ſpake by [c] *Vrim* and *Thummim*, the two precious ſtones that were on the breſt-plate of the high Prieſt, but commonly by *Infuſing* into thoſe that were his Prophets, the ſelfeſame wordes they were to ſpeake or to Prince, or to People. And ſo did the Lord at this time to this our Prophet, and ſo is it declared in
[f]Eſay. 7. 3. this Propheſie, the words be theſe: [f] *Then ſaid the Lord vnto Iſaiah, Goe forth now to meete Ahaz (thou, and Shear-iaſhub thy ſonne) and ſay vnto him, Take heed, and be ſtill,* &c ſo forth. And thus much of the *occaſion* of the wordes of this my Text, and *whoſe* they were, and *who* wrote them, & *how*, and *when*.

Concerning the words themſelues, I ſhall obſerue God willing, this order: *Firſt* to giue you their true meaning that ſo the meaneſt of you may conceiue them: *then* to gather thence ſuch Inſtructions as the ſame ſhall afford vnto vs. This I take to be my beſt courſe, the rather for I ſpeake to you who conſiſt of two ſorts, the Learned, and the Vnlettered, that ſo the *Hungry* among you, that is, the *Vnlettered*, may by this meanes be fil'd with good things, and yet the *Ritch*, that is, the *Learned* of you, not bee ſent altogether empty away. To come then to the words, *For vnto vs a Child is borne. A Child is borne.*

[g]Our Service Booke in Latine, calls it the ſong of S. Ambroſe, and S. Auſten both *Lib. Precum public. p. 5.*

They were the words of [g] *S^t Ambroſe*, and parcell of our Service which we call to mind every day: *When thou tookeſt vpon thee to deliver man*, Non horruiſti Virginis vterum, *thou didſt not abhorre the Virgins Wombe*. Vpon the reaſon of which word *Horruiſti*, To abhorre, howſoever I cannot now ſtand, *partly*, for I haue farre to goe, *partly*, for it is not manhood to diſcloſe thoſe ſecrets of nature, which are *Arcana Puerperij*, the myſteries of Childbirth, yet ſo farre forth as *Solomons* wiſdome hath directed me in this kind, I may boldly go on forwards, even in this place, and in your Audience. The Author then of that Booke in the perſon of king Solomon, thus diſcourſeth of Mans

Birth,

Birth. *I my selfe am also mortall,* [h] saith he, *and a man like all others, and am come of him, that was first made of the Earth. And in my Mothers wombe was I fashioned to be Flesh in ten moneths. I was brought together into blood of the seed of man, and by the pleasure that commeth with sleepe. And when I was borne, I receiued the common aire, & fell vpon the earth, which is of like nature, crying and weeping at the first as all others doe. I was nourished in swadling cloathes, and with cares. For there is no king that had any other beginning of birth. All men haue one entrance vnto life, and a like going out.* Here if so be we except this one circumstance of *Being brought together into blood of the seed of man*, and *By the pleasure that commeth with sleepe*, what is else said of *Kings* in generall, that they all had, and consequently shall haue this beginning of Birth, may bee verified of the *King of Kings* our Saviour CHRIST IESVS, that he had this Beginning too. *Humanæ Nativitatis verecundiam subijt,* [i] saith Salvianus, *& contumelioſa terreni ortus principia ſuſcepit.* He submitted himselfe to the vncleanesse of humane nativitie, and was content to vndergoe the reproachfull beginning of worldly Birth. *Hee* himselfe would bee also mortall, and a man like all others, and come of him who first of all was made of the Earth. And in his Mothers wombe was *he* fashioned to be flesh in tenne months. *Hee* was brought together into blood (not of the seed of man, indeed) but of the seed of the woman, ὁ γενόμενος, [l] saith S. Cyril, ἐξ ἀνδρὸς, καὶ γυναικὸς, ἀλλὰ ἐκ γυναικὸς μόνον. He was not made of man & woman, but of a woman only, and therefore the Apostle *S.* Paule, *when the fulnesse of time was come*, saith he, *God sent forth his Sonne made of a woman*, Gal. 4. 4. *Maritus sermo,* [m] saith S. Austen, *vxor auricula:* the Angels word was the Husband, and the Eare of the Virgin was the wife, *Hoc ſplendore concipitur Dei filius,* saith he, *hac mundicia generatur:* such was the glory & excellency of the conception of the Sonne of God, such was the pureness of his Birth. I may yet goe on with the same

[h] Wisd 7. 1.

[i] *Salvian. de vero iudicio & provident Dei l. 6. p. 202.*

[l] *Cyril. Catech. 12. p. 276.*

[m] *August. de Temp. Ser. 11. p. 418.*

King Solomon, when as hee was borne, *he* receiued the common aire, and fell vpon the earth which is of like nature, crying, and weeping at the firſt, as all others doe. *He* was nouriſhed in ſwadling clothes, & with cares. *He* had with all men one entrance vnto life, and a like going out. S. Ierom in a manner ſaith as much, *The ſonne of God,* [n] ſaith he, *was made for our ſalvation the ſonne of man. He expected in his Mothers womb ſome nine months reſpite to bee borne, he indured all diſtaſts; hee iſſued forth in goare blood, he was ſwadled in clouts, he was appeaſed and pacified with motherly moanes, he that held the whole World it ſelfe in his fiſt, was content to be contained within the circumference of a maunger.* So [o] S. Auſten, *He that beareth vp all things by the word of his power, is borne himſelfe of weakneſſe and infirmitie. He that is not contained, nor in the Earth, nor in the Sea, no nor yet in Heaven it ſelfe, is comprehended within the compaſſe of a little fillie body. The Creator of all things is made his owne creature, and a great Fountaine iſſueth forth from out his own ſtreame. The root of all things elſe doth grow from his owne ſtem, and the true vine is made the fruit of one of his owne branches.* And thus as [p] ſpeakes *S.* Iohn, was the *word made Fleſh*, thus was he as [q] ſpeaketh S. Paul, *according to the fleſh made of the ſeed of Abraham*: hee [r] came *in the ſimilitude of ſinfull fleſh*: he was partaker of fleſh and bloud. Diverſe and ſundry were the Propheſies in diverſe & ſundry ages, that intimated to the world as much. The world it ſelfe was no ſooner began, but the *promiſe* alſo began of ſending him into the world. *I*, ſaith the Lord, *will put enmitie betweene thee, and the woman, and betweene thy ſeed and her ſeed. He ſhall breake thy head, and thou ſhalt bruiſe his heele*, Gen. 3. 15. Howbeit this promiſe (as you ſee) was in generall tearmes, nether ſhewing what ſeed, nether ſhewing what kind of woman, or of what People this ſeed ſhould be. A *ſecond* promiſe was made to Abraham, and it was a little more lightſome then this, for it ſhewed of what People he ſhould be, namely of the Iewes: *In thy ſeed ſhall all the*

[n] *Hieron. ad Euſtoch. de Cuſtod. Virgin. p. 149.*

[o] *Aug. de Temp. Ser 9. p. 410.*

[p] Ioh. 1. 14.

[q] Ro. 1. 3.

[r] Rom. 8. 3.

the Nations of the earth be blessed, Gen.22.18. A *third* promise was more lightsome then this too, for it shewed of what Tribe he should be, namely of the Tribe of Iuda: *The scepter*, saith Iacob, *shall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntil Shiloh come, and the people shall be gathered vnto him*, Gen.49.10. A *fourth* promise was yet more lightsome, for it shewed of what Familie he should be, namely of the Familie of David: *Thy house*, saith Nathan, *shall be established, and thy kingdome for ever before thee, even thy throne shal be stablished for ever*, 2.Sam.7.16. The *fift*, and *sixt*, and *seauenth* promises were much more lightsome then this, for the *Fift* declared the *Partie* that should bring him into the world, namely a Virgin, Esay, 7.17. The *Sixt*, the *Place* hee should bee borne in, namely Bethlehem a Citie of Iuda, Micah. 5.2. The *seauenth* declared the *Time*, namely 70 weeks of yeares from the time the Prophet Daniel liu'd in, that is foure hundred, foure-score, and tenne yeares, Dan.9.24. And thus *when the fulnesse of time was come*, saith the Apostle S. Paule, *God sent forth his Sonne made of a woman*, Gal.4.4. *For vnto vs a Child is borne.* It followeth, *And vnto vs a Sonne is giuen. A sonne is given.*

Our Saviour thus giuen vs, it puts vs in mind of his being a Gift vnto vs, and his being a Gift must call to minde from whence it is, this Gift comes. *Every good giuing,* [s] saith S. Iames, *and every perfect gift is from aboue, & commeth downe from the Father of lights.* Now that this Gift was from aboue, and did come downe from the Father of lights, as it is evident by that of the Apostle before, *God sent forth his sonn*, Gal.4.4: so by our Saviours own words who indeed was this Gift. *God,* [t] saith our Saviour, *so lou'd the world, that he hath giuen his onely begotten sonne that whosoever beleeveth in him should not perish, but haue everlasting life.* And [u] againe, *God sent not his sonne into the world, that he should condemne the world, but that the world through him should be saued.* And the Apostle S. Iohn to

[s] Iam.1.17.

[t] Ioh.3.16.

[u] V.17.

this purpose, *In this appeared,* [x] saith he, *the loue of God towards vs, because God sent his onely begotten sonne into the world that we might beleeue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.* The very time of sending Gifts from one Friend to another drawing now neere at hand, I meane of *Newyeares Gifts*, may call to minde the pretiousnesse of this Gift giuen vnto vs, whether wee respect the *Gift* it selfe, or the *Giuer* of it, the Father of lights. The *Gift* it selfe is a world of happinesse that wee haue with the Party giuen, for there shall be nothing wanting to vs. They are the Apostle S. Pauls words, who speaking of this Gift who was to die for vs: *He,* [y] saith the Apostle, *who spared not his owne sonne but gaue him for vs all to death, how shal he not with him giue vs al things also.* Now if you would knowe what these *All Things* are, the same Apostle in another place thus specifies the same vnto vs. *Let no man reioyce in men,* [z] saith he, *for all things are yours. Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are yours, and yee Christs, and Christ Gods.* But if so be we respect the *Giuer*, then if we cast our eies vpon our selues withall, we may well be struck with admiratiō. In these our Newyeares Gifts, *or* one Frend respects another: *or* the Inferiour the Superiour, as the Poore the Rich, the Tenant his Landlord, and so forth. In this Gift we are respected who cannot chalenge the title of Friends, but are Inferiors altogether, as poore as Iob, and Tenants but at will, by him who is the Superiour, and Landlord of all the world. *Whence commeth this to me,* [a] saith Elizabeth, *that the mother of my Lord should come to me?* and whence cōmeth this to vs, that our Lord himselfe should so come to vs? especially our selues being in that plight whereof the Apostle to the [b] Ephesians, *yee were without Christ, and were aliants from the common wealth of Israel, and were strangers from the Covenants of promise, and had no hope, &*

[x] 1. Ioh. 4. 9.

[y] Rom. 8. 31.

[z] 1. Cor. 3. 21.

[a] Luk. 1. 43.

[b] Ephes. 2. 12.

were

were without God in the world. Thus much of *Birth*, and of the *Gift*: now who it was, was thus borne, who it was, was thus giuen, *A Child, a Sonne. For vnto vs a Child is borne, and vnto vs a Sonne is giuen.*

The Infant here ſpoken of though in the firſt place hee bee nam'd a Childe, yet in the ſecond is it ſpecified what manner of Childe he was, namely a Man-childe. A Man-childe indeed it was, that was expected by the Iewes, and concerning whom in holy Scriptures there were ſo many ſeuerall promiſes made. For howſoeuer in Chriſt Ieſus all be one, and therefore the Apoſtle S^t *Paul, There is neither Iew,* [c] ſaith he, *nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all one in Chriſt Ieſus:* yet this Ieſus Chriſt himſelfe, he was to be a Iew, he himſelfe was to be free, he was to be male himſelfe, and all for the better effecting of what he was to doe for our Salvation. True it is, he needed not, if ſo it had pleaſed his diuine Maieſtie to haue beene borne in ſuch ſort, or to haue indeed beene borne at all. *In breui poterat patrari negotiũ*, to ſpeak in [d] S^t. *Cyprians* phraſe, there needed not ſo many proceedings of Infancy, Childhood, Youth, and Ryper yeeres, had it ſtood with his good pleaſure. He that appeared vnto *Abraham* in the ſhape of three men, vnto [f] *Lot* in the ſhape of two, vnto [g] *Iacob* in the ſhape of one, might haue come in like ſort into the world, and haue bene of rype age at the very firſt, but *he* would needes become a Childe, *he* would bee borne as we our ſelues are, *he* would be wrapped in ſwadling clowts, *hee* would be laid euen in a Cratch, *he* would be partaker of our infirmities. *O bleſſed infancie* ſaith [h] S^t *Auſten, by reaſon whereof the life of mankinde is thus repaired. O moſt acceptable & pleaſing Eies by vertue whereof we haue all of vs now auoided euerlaſting teares and gnaſhing of teeth. Happy Clowts wherewith the filthineſſe of all our ſinnes is wiped away. O reſplendent and rich Maunger which comprehended therein both the fodder of Beaſts, and the food of Angels.* But

[c] Gal. 3. 28.
[d] *Cyp. de Natiuit.*
[e] Gen. 18. 2.
[f] Gen. 19. 1.
[g] Gen. 32. 24.
[h] *Aug. de Temp. Ser.* 9. p. 411.

it was not enough for this Infant to bee a Childe in this ſort, and a male-childe to, and to be borne, and to be given: but all this muſt be for vs, and therefore is it doubled here, *Vnto vs, vnto vs, For vnto vs a Childe is borne, and vntò vs a Sonne is given.*

[1] *Bern. ſuper Miſſus eſt, Hom. 3. p. 7. col. 4.*

Nobis [1] ſaith S^t^ Bernard, *non ſibi, qui vtiq; ante tempora multò nobilius natus ex patre, naſci temporaliter non indigebat ex matre.* He who before all times was borne ſo honourably of his Father, had no need at all to be borne in time, thus of his Mother, and therefore was he borne not for himſelfe, but for vs. *Non Angelis quoq;*, ſaith the ſame Father, *qui cum magnum haberent, parvulum non requirebant.* Nor was he borne, ſaith he, vnto the Angels who enioying him already great as hee was, deſired not for their parts to ſee him leſſer. *Nobis ergò natus*, ſaith he, *nobis & datus, quia nobis neceſſarius.* Borne then he was to vs, and to vs was he given, for that neceſſary he was to vs. Neceſſary to vs all in generall, and neceſſary to every of vs in particular, and therefore high and low, rich and poore, one with an other, we may all of vs ſay, *Nobis natus, nobis & datus, quia nobis neceſſarius*: Borne he was to vs, and to vs was he given, for that he was neceſſary vnto vs. Thus may the *Marryed*, thus may the *Vnmarryed*, thus may the *Maiſter*, thus may the *Servant*, they may all of them ſay, *Nobis natus, nobis & datus quia nobis neceſſarius.* Borne he was to vs, & to vs was he given, for that he was neceſſary vnto vs. My concluſion ſhall be in this point as is S^t^ *Bernards* in that place, *De nobis nato & dato, faciamus ad quod natus eſt & datus. Vtamur noſtro in noſtram vtilitatem, de ſalvatore ſalutem operemur.* Him that was thus borne let vs apply to that purpoſe for the which he was ſo borne, & for the which hee was ſo given. Let vs vſe our owne to our owne advantage. Out of our Saviour let vs work our owne Salvation. It followeth, *And the Government is vpon his ſhoulder.*

The Prophet having declared in the firſt place, the Birth of

of this Childe: *For vnto vs a Childe is borne:* in the ſecond his Sex, *And vnto vs a Sonne is given,* he comes to ſhew here in the third place what manner of Childe he ſhould be, namely a great, and a mighty Prince, which as he ſhew eth in theſe words, *And the Government is vpon his ſhoulder,* ſo in all the reſt that follow: *And he ſhall call his name Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace,* and ſo forth.

Concerning the words in this place, *And the Government is vpon his ſhoulder*, it is a certaine kinde of ſpeech that was frequently vſed among the Iews, ſignifying with them the having of Dominion. It is not a phraſe of ſpeech ſo vſuall with vs, and yet wee haue an other that comes ſomewhat neere it, of *laying our ſhoulders to the burthen,* when any office is put vpon vs. But concerning the words themſelues we ſhall the better conceiue them if ſo we but caſt our eies vpon an other paſſage of this our Prophet: *In that day* [l] ſaith the Lord, *will I call my ſervant Eliakim. And the key of the houſe of David will I lay vpon his ſhoulder: ſo he ſhall open, and no man ſhall ſhut, and he ſhall ſhut, & no man ſhall open.* The *key* there ſpoken of, and that kind of laying of it on the *ſhoulder*, may put vs in minde what this government here is, and why it is ſaid to bee on our Saviours ſhoulder. For it is our Saviour doubtleſſe that hath the key of *David,* [m] *which openeth & no man ſhutteth, and ſhutteth, and no man openeth.* So that as the Keyes of a Houſe are given vnto the *Steward* to open and ſhut with all even according to his pleaſure, and with thoſe Keyes is given at one inſtant the whole Government of the Houſe, ſo are the Keyes in that place meant, and the Government thereby, ſo is the Government meant in this place, & the Keyes thereby, evē to be on our Saviours *Shoulder*, to ſignifie vnto vs that he is the *Steward*, even the Ruler of the Houſe of God which is the Church of the living God, 1. *Tim.* 3. 15. Thus he ruleth even at this inſtant the whole *Catholicke Church* in generall, and every member of it in par-

[l] Eſay 22. 22.

[m] Rev. 3. 7.

particular. *I*,[n] ſaith he, *am with you alwaies vntill the end of the world: Non ſolum Nobiſcum ſe eſſe dixit*[o] ſaith Salvianus. *ſed etiam omnibus diebus eſſe nobiſcum.* He is with vs, and alwaies with vs. And the ſame *Salvianus* a little after, *Nunquid ad hoc nobiſcum eſt vt non reſpiciat & negligat?* What! is he ſo with vs that he reſpects vs not, or that he neglecteth vs? No in no wiſe: all the[p] haires of our head are numbred, and it is[q] S^t *Auſtens* inference thereupon, *ſi ſic cuſtodiuntur ſuperflua tua, in quanta ſecuritate eſt anima tua.* If our ſuperfluities be ſo kept, the Soule it ſelfe, how is that kept? It followeth, *And he ſhall call his name Wonderfull, Counſeller, the mighty God, the everlaſting Father, the Prince of Peace*, and ſo forth.

[n] Mat. 28. 20.
[o] *Salvian. de vero iudic. & provident. Dei l. 1. p. 72.*
[p] Luk. 12. 7.
[q] *Aug. Hom. 14 p. 304.*

He ſhall call his name? which *He*? for *He* no doubt is a Relatiue here, and hath his reference to ſomewhat before. If ſo be we looke vnto the premiſſes, we ſhal finde, that in the third verſe of this Chapter the Prophet hath theſe words, *Thou haſt multiplied the nation, and not increaſed their ioy.* And againe in the fourth verſe, *For the yoke of their burthen, and the ſtaffe of their ſhoulder, and the rod of their oppreſſor haſt thou broken as in the day of Midian:* but then are we little the neerer, for who is this *Thou* mentioned there in thoſe places? Needes wee muſt, no remedy, haue recourſe to the Chapter before, and there ſhall we finde often mention of *The Lord.* As in the firſt verſe of that Chapter, *The Lord ſaid vnto me*: and againe in the fift verſe, *The Lord ſpake yet againe vnto me:* and againe in the ſeaventh verſe, *Behold, the Lord bringeth vp vpon them the waters of the River, mighty and great*, and ſo forth. So that *The Lord* is this *He* here intimated in this place. The Lord ſhall call his name, Wonderfull, Counſeller, the mighty God, and ſo forth. Which is not in this place ſo to be vnderſtood, as if he ſhould be called by all theſe names, like as our ſelues are called, when we are called by our names, that might ſeeme over long, and large, and to to tedious to bee ſtill repeated, and therefore the

[r] *Vid. Luth. in hunc loc.*

mea-

meaning here is, that he may wel be called by theſe names in regard of his noble acts, and workes, and offices performed by him. But I am not at this time to come ſo farre: I was now to ſpeake of his *Birth* only, which hauing thus farre ſpoken of, I ſhall giue you ſome few Inſtructions out of the wordes already handled, and then Godwilling an end. *For vnto vs a Child is borne, and vnto vs a Sonne is giuen, and the Gouernment is vpon his ſhoulder, &c.*

Firſt then from the Birth of our Saviour here in theſe words, *For vnto vs a Childe is borne*: the Inſtruction I gather is: to abandon that Pride of heart wherewith ſo many of vs Chriſtians, ſwel one againſt an other like ſo many Toades. *Not to be high minded* as [f] ſpeakes the Apoſtle, *but to make our ſelues equall to them of the lower ſort.* [t] *Every of vs in meekenes of minde to eſteeme other better then himſelfe.* [u] *In giving honour to go one before an other.* It is * reported of the *Heart* of man that it is the *firſt* thing that liues in man, and the *laſt* that dies. Doubtleſſe among all the Vices of the *Heart*, which our Saviour ſhewes to bee exceeding many, *Marc.*7.21, Pride as it hath a ſpeciall place, ſo hath it this property, that it is the *firſt* there, and the *laſt*. True it is, it appeares not aſſoone as we are borne, but it ſhewes it ſelfe not long after, & even in dying, how with a many it is ready at hand to attend them, witneſſe the * *Donatiſts* of old, who lou'd their Errors better then their liues. Throughout our whole life it ſheweth it ſelfe nothing more, and yet it is as blind as a Beetle, and therefore our Saviour to the Angel of the Church of the Laodiceans: *Thou ſaieſt*, [x] ſaith he, *I am rich, & increaſed with goods, and haue need of nothing, and knoweſt not how thou art wretched, and miſerable, and poore, & blind, and naked.* This it is that is the cauſe of ſo much difference in the world, when the Rich contemning the Poore, and the Poore repining & envying againe at the Rich, they are both caught in Sathans wyles, as well the one, as the other, for there is euen in Hell a *Dives*, and a *Begger*, as there is in heaven an

[f] Rom.12.16.
[t] Philip.2.3.
[u] Rom.12.10.
* French Acad. Part.2.c.37.p.222.
* *Auguſt.50. ad Bonifac. Conf. Vid. M.D. Reinold. Conſer.c.1 Diuiſ.2.p.48.*
[x] Rev.3.17.

Abraham, and a *Lazarus*. Of all the Sinnes that are, wee haue greateſt cauſe to beware of this. It bereaued our firſt Parents *Adam* and *Eue* of Paradiſe, mightie Potẽtates of their tẽporal kingdões, millions of Angels of the kingdõe of Heaven. Pride never goes before, but ſhame goes with it. King Solomon will tel vs as much, Prov. 11. 2. The ſame
[y] Prov. 16. 18 King Solomon in another place, *Pride*, [y] ſaith he, *goeth before deſtruction, and an high mind before the fall.* The examples are too many that may be brought to this purpoſe, as of *Nebuchadnezzar*, *Abſolon*, *Haman*, and the like. But
[z] Eccluſ. 10. 12. it was a wiſe queſtion of the Sonne of [z] *Syrach*, *Why is earth and aſhes proud, ſeeng that when a man dieth, hee is the heire of ſerpents, beaſts, and wormes?* But that which ſhould moue vs moſt of all to abhorre & deteſt this vice of Pride, is the manner of our Saviours Birth, & the baſenes thereof. And therefore S. Auſten, *By reaſon of this Sin, by reaſon*
[a] *Aug in Pſ. 18 p. 65.* *of this great ſinne of Pride*, [a] ſaith he, *God became humble. This very cauſe, this huge Sin, this great diſeaſe of Soules, brought downe from heaven our omnipotent Phyſitian. It humbled him to the forme of a Servant, it loaded him with reproaches, it hung him on a tree, that by the meanes of a medicine ſo ſoveraigne, this tumor might be healed.* His concluſion there is, *Iam tandem erubeſcat homo eſſe ſuperbus, propter quẽ factus eſt humilis Deus.* Let vs now ſaith he, be aſhamed, and bluſh to be proud, for whoſe ſake God himſelfe became to bee humble. And againe in another
[b] *Aug de Temp. Ser. 25. p. 432.* [b] place, *Behold ô man what God himſelfe hath beene made for thee; learne now at the length a leſſon of humilitie even from the mouth of that Teacher, who is not able as yet to ſpeake vnto thee by reaſon of his Infancy. Thou being once in Paradice waſt of ſuch excellent intelligence that thou gaueſt a name to every liuing creature then being; and now for thy ſake thy Creator became an Infant, not able to call, no not his Mother by her name. Thou in that moſt ſpatious Orchard of fruitfull delights didſt by neglect of obedience vtterly looſe thy ſelfe; Hee by obedience to his Father (mortall as hee was)*

came

came into the streights of a narrow roome, that so by dying he might seeke out thee that wast dead. Thou being man wouldst needs bee a God that so thou mightst perish : hee being God would needes be a man to seeke out that which had perished. Humane pride so farre overwhelmed thee, that but divine grace nothing else could ever recover thee. And thus much of the first Instruction out of the first words of my Text. *For vnto vs a Child is borne.*

The second Instruction I am to gather is out of the next words that follow, *And vnto vs a Sonne is given :* and the Instruction I gather is, concerning the Gift that thus was giuen vs, and the great bountie of the Giver, who provided for vs such a Gift, when we for our parts had forfeited to him both our Bodies, and our Soules. For wee are not, Beloued, to thinke that because our Father *Adam* did eate of that forbidden fruit, and we our selues after that, borne so many thousand yeares, that therfore we were innocent, and free from that offence. No the Apostle tels vs plainely that *Adams* offence was our offence, we are guilty no lesse then he, forasmuch as all of vs came from him, and issued forth of his loynes. *By one man,* [c] saith the Apostle, *sin entred into the world, and Death by sinne, and so Death went over all men, forasmuch as all men haue sinned.* Being all of vs in this pickle, every Mother, and Mothers Child, see the great bountifulnesse of God aboue, see his mercies aboue measure, even to provide vs such a Gift when hee might haue challenged as already forfeited to him both our Bodies, as I said, & Soules. If some great offender hauing been at the Bar, arraigned of the most notorious crymes, accused by many witnesses, condemned by the Iury, the Sentence pronounced by the Iudge, were now dolefully marching to his long home, hauing the Executioner at his heeles, every one expecting the last Act of his wofull Tragedy, there should come vnto him in this nicke of time not only a pardon from his Prince whom hee had so grievously offended, but Chariots and Horses to haue him

[c] Rom. 5. 12.

come vnto him, and by his Prince he ſhould be placed among the firſt in all his kingdome; would not his Spirit
[a] Gen.46,28. reviue like Iacobs Spirit when as Ioſeph ſent for him into Egypt? would not every one ſtand amazed at the admirable clemency of that king, that not only not puniſhed, but ſo highly advanced this great Offender? We, Beloued, are this Offender, we are every of vs in this plight. Wee are in this world as at a Barre. We are all arraigned of the greateſt crimes that might poſſibly be acted. We haue every of vs a thouſand witneſſes, even our owne Conſciences to accuſe vs. We are caſt by the twelue Prophets, as it were by twelue men. Firſt the Prophet Hoſea ſaith, *Though I haue redeemed them, yet haue they ſpoken lyes againſt mee*, Hoſ.7.13. The Prophet Ioel ſaith, *The wine-preſſe is full, yea the wine-preſſes run over, for their wickednes is great*, Ioel. 3.13. The Prophet Amos, he ſaith, *I am preſſed vnder you as a Cart is preſſed that is full of ſheaues*, Amos, 2.13. The Prophet Obadiah, he ſaith, *The pride of thy heart hath deceiued thee*, Obad.1.3. The Prophet Ionas, he is impatient that we are not already executed: you knowe in what caſe he was cõcerning the Ninivites, *Ion.4.6.* I need not goe over the Reſt, the Prophet *Micah*, the Prophet *Nahum*, the Prophet *Habakuk*, and ſo forth, they all ſing the ſelfeſame note, know one, and know all. The Iudge hath pronoun-
[b] Gal.3.10. ced the Sentence, [c] *Curſed is every man that continueth not in all things which are written in the booke of the Law to do them*. The Angels expect (as it were) our execution. Our ſelues march dolefully onwardes with Sathan our Hangman at our heeles. And now Beloved, what hope? *Quæ res? quæ ſpes?* what meanes to eſcape? what truſt at all?
[f] Θεὸς ἀπὸ μηχανῆς. See the goodneſſe of God aboue. Even in this [f] nicke of time, this very, very inſtant, when there was but as a ſtep betweene our ſelues and eternall death, not only a Pardon comes from heaven to forgiue vs all, even all that is paſt, but the *Chariots* and *Horſemen* of Iſrael, our true Elias, Ieſus Chriſt, to haue vs vp to God, and there to place vs with his Father in that everlaſting and heavenly king-

kingdome. *God* g saith the Apoſtle, *which is rich in mercy through his great loue wherewith he loued vs, euen when wee were dead by ſin, hath quickned vs together in Chriſt by whoſe grace yee are ſaued. And hath raiſed vs vp together, and made vs ſit togither in the heauenly places in Chriſt Ieſus.* And thus much of the ſecond Inſtruction. g Ephes.2.4.

The third Inſtruction is from theſe words, *And the Gouernment is vpon his ſhoulder*: and the Inſtruction I gather is, the continuall reſidencie of our Saviour Chriſt, his everlaſting preſence and perpetuity, as with all his Church in generall, ſo with every member of it in particular. I ſay his Preſence with vs, not by a Proxy, but by him ſelfe, his owne deare ſelfe, inſomuch that every of vs may ſay as doth the h Pſalmiſt, *God is my king of old, the helpe that is done vpõ earth, he doth it himſelf.* It was a moſt kind and loving anſwere which *Ruth* made to *Naomi* her Mother in Law, whenas *Naomi* returning homewards would haue left her behinde: *The Lord* i ſaith Ruth, *do ſo to me & more alſo, if ought but Death depart thee & me.* Doubtles if Death could ever haue parted our Saviour and vs, we had vtterly beene deprived of him long ago. We had no more known him now a daies, then we know King *Alfred*, or *William* the Conquerour, who were ſo many hundreds of yeares before vs. But the truth is, and wee may perſwade our ſelues, that neither l *Death*, nor *Life*, nor *Angels*, nor *Principalities*, nor *Powers*, nor *things preſent*, nor *things to come*, nor *height*, nor *depth*, nor any other *creature* hath beene able to ſeparate, or vs from him, or him from vs. Come we to the whole Church in general, and whenas *Saul* began to perſecute it, he m touched the apple (as it were) of his eie, *Saul, Saul, why perſecuteſt thou me?* Act.9.4. Come we to the ſeverall Churches throughout the world, and *he walkes in the midſt of their Candleſtickes*, Rev.1.12. Come we to particular Congregations ſuch as is this where we are now aſſembled, and *he is in the very midſt of vs*, Mat.18.20. Come we to our Houſes in particular, and *he paſſeth a many times over our dores, and will not* h Pſal.74.12. i Ruth.1.17. l Rom.8.38. m Zach.2.8.

ſuffer the deſtroyer to come into our houſes to plague vs, Exod. 12.23. Laſtly, come we to every member in particular, what one is there amongſt vs that hath not his preſence with him? First the Magiſtrate, *I will not leaue thee, nor forſake thee*, Ioſh. 1.5. Secondly the Citizen, *The Lord ſhall preſerue thy going out & thy comming in*, Pſa. 121.8. Thirdly, the Countryman, *His God doth inſtruct him to haue diſcretion, and doth teach him*, Eſay 28.26. In a word: is any ſicke and ill at eaſe? *The Lord comfort him*, ſaith the Pſalmiſt, *when he lyeth ſicke on his bed, make thou all his bed in his ſickneſſe*, Pſal. 41.3. Doth any man droope by reaſon of ſinne, & doth he go mourning in reguard thereof? *I*, ſaith the Lord, *euen I am he that putteth away thine iniquities for my owne ſake, and will not remember thy ſinnes*, Eſay 43.25. And againe, [n] *Comfort yee, comfort yee my people, will your God ſay. Speake comfortably to Ieruſalem, and cry vnto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhee hath receiued of the Lords hand double for all her ſinnes.* And againe, [o] *Come vnto me, all yee that are weary and laden, and I will eaſe you.* Nor is it meant by ſo comming that wee ſhould betake our ſelues vnto our Feete: *ſay not in thy heart*, [p] ſaith the Apoſtle, *who ſhall aſcend into heauen!* (*that is to bring Chriſt from aboue.*) *The word is neere thee euen in thy mouth and in thine heart. This is the word of faith which we preach.*

[n] Eſay 40.1.

[o] Mat. 11.28.

[p] Rom. 10.8.

But what neede wee theſe particulars to finde out by peece-meale his preſence with vs? Go we to the SACRAMENT to be now celebrated, & barre from thence a corporall preſence, a barbarous, Capernaicall, Cyclopical eating of him,

[q] Ἔγκατα τε σάρκας τε ἰδὲ ὀστέα μυελόεντα,

[q] *Homer Odyſſ. l. 9.*

the bowels, and bloud, and fleſh, and bones: and ſee if by participating thereof, we enioy him not as truely, as truely he is in heauen. True it is we doe it SPIRITVALLY, and we doe it BY FAITH, but if euer *Faith* was the euidence of things which are not ſeene, as the Apoſtle deſcribes it

to

to the Hebrewes, *Heb.*11.1. then doubtlesse is this our *Faith* as faire an evidence to vs of our Saviours Presence with vs howsoever vnseene. Againe if Spiritually, and by such a Faith, he was so truely enioyed by *Abraham* before his comming into the world, as that *Abraham reioyced to see his day*, Ioh.8.56. Why should not wee reioice alike, since alike we enioy him as Abraham did, really, truely, verily, effectually, only not corporally, not carnally. S^t. *Hilary* hath an excellent speech that aymeth both at this point, and at all that hath beene spoken concerning the Birth of our Saviour Christ. *If the Word be truely made flesh* [r] saith he, *& truely we receiue the Word being flesh, in the Sacrament: how is the same Word to be thought not to dwell in vs naturally* (his [f] meaning is, Truely) *seeing he hath both taken the nature of our flesh now inseparable to himselfe in that he is borne man, and also hath adioyned the nature of his flesh to the nature of his eternity vnder the Sacrament of his flesh to be communicated vnto vs.* So that wee doe truely and verily receiue our Saviour by participating of the Sacrament, even as verily and truely as he is now in heaven aboue. That he is now aboue in heaven S^t *Peter* will enforme vs, Act.3.21 *Whom the heaven*, saith S^t *Peter, must containe:* that we truely and verily doe receiue him, S^t. *Hilary* hath taught vs in these words. So that wee may goe to the Lords Table with this resolution: He is not so contained in Heaven but that here also we shall receiue him verily and truely: and againe, wee shall not receiue him so truely and verily here, but that Heaven also doth containe him. But I hasten to my last Instruction.

[r] *Hilar. de Trinit. l.8. Vid.* B. Iuels Defence of the Artic. Art.5. p.339. & B. Cranmer of the Sacrament against Wincheſt. p. 165.

[f] *D. Fulke against Heſk.* p.199.

My fourth and last Instruction is from the last wordes, *And he shall call his name Wonderfull, Counsellor, the mighty God*, and so forth: and the Instruction I gather is, that since our Saviour was to bee called by these names in regard of his noble acts, and workes, and offices to bee performed; we also haue a care to answere the Name given to vs. The name given to vs is the name of CHRISTIANS,

and

[t] Act.11.26. and it was given to vs firſt at [t] *Antioch*: but I knowe not
[u] *Salvian. de Provid l. 3 p. 112.* how it comes to paſſe, *vt etiam nos* (as *Salvianus* [u] ſpeaks) *qui nos Chriſtianos eſſe diximus, perdamus vim tanti nominis, vitio pravitatis*, we of this age by reaſon of our wickedneſſe looſe the worth of a name ſo glorious. Our Saviour, whenas the Iewes did ſo much boaſt of their Parentage,
[x] Ioh 8.39. *Abraham* is our Father: *If yee were* [x] ſaith he, *Abrahams children, yee would doe the workes of Abraham. But now yee goe about to kill me, a man that haue told you the truth, which I heard of God: this did not Abraham.* Doubtleſſe Beloved, there is much done by vs which our Saviour never did: and if any of vs can endure that when his Childe is much deboſht, doth him all the wrong that may be, liue an odious & hatefull life, all the People ſhould ſay *Like father, like childe*: a Gods name let vs goe on, let vs ſooth our ſelues in our ſinnes: but yet there will be a time when he that ſhall come, will come, and will expoſtulate with every of vs for that his name is thus blaſphemed, I ſay
[y] Rom. 2. 24. not among the [y] *Gentiles*, but which is all one in effect, among the *Papiſts*, through vs. This his *firſt* comming was baſe, in a Cratch, or Maunger, the Oxe, and the Aſſe, (as it were) his Attendants, his Birth, and Breeding, as you haue heard: but his *Second* comming ſhall be otherwiſe, with
[z] 1 Theſſ. 4.16. much glory, much pomp: For he ſhal [z] *deſcend from heauen with a ſhout, and with the voice of the Archangel, and with the trumpet of God: & the dead in Chriſt ſhall riſe firſt. Then ſhall we which liue and remaine, be caught vp with them alſo in the clowds, to meete the Lord in the aire: and ſo ſhall we euer be with the Lord.* I may end with the end of my Text: *The zeale of the Lord of hoaſts will perfourme this.*

The ſame Lord ſo bleſſe vs, and the ſeed that hath beene ſowen, that with you of the Poorer *ſort, the* * *cares of this world: with you of the* Wealthier, *the deceitfulnes of your Riches, with* Either *of you of either ſort, the luſts of other things, grow not vp like Thornes and choake it.*

* Mat. 13.22.

OVR SAVIOVRS PASSION.

Christmas day Decem. 25. 1612.

IT may ſeeme no good congruity Right worſhipfull, & dearely Beloued, to ſpeak of our Saviours *Paſſion*, on the day of his *Incarnation*: of his great diſtreſſe, & miſery, on the day of his *Nativitie*. *A tale out of time*, [a] ſaith the Sonne of Syrach, *is as Muſicke in mourning*, and ſurely vpon this Day, a relation of our Saviours Death, is as mourning in Muſick. Howbeit ſuch hath been this whole yeare paſt, *partly* in reſpect of my ſelfe, the loſſe of ſo [b] many of my deereſt Friends, *partly* in reſpect of vs all, the loſſe of [c] ONE aboue all, that as *Mourning* befits *Me* beſt the *Speaker* at this time, ſo is it not altogether vnfit for you, at this time the *Hearers*. After ſo many Obiects of Sorrow then, as haue beene to a many of vs this yeare paſt, *either* of one *Friend* looſing another, *or* loſſe of *Husband*, *or* loſſe of *Wife*, *or* loſſe of *Parents*, *or* loſſe of PRINCE, let vs now behold the Death of ONE who was all, and every of theſe vnto vs: For never FRIEND loued vs better, never HVSBAND ſo loued his wife, never WIFE her Husband, nor MOTHER her Child, nor PRINCE was more louely: then this *Prince* of *Princes*, this great *Monarch* I am now to ſpeake of, ſo much the more to be remembred of all and every of vs here preſent, in regard he

[a] Ecclus. 22, 6

[b] *MD H Land* his Maieſties Profeſſor who died March. 17. & was buried Mar. 27. 1612 My deare MOTHER, who died about Michaelmas after, & *Sr George Carew* Mr of the Wards, in November next,

[c] PRINCE HENRY.

he died for our Salvation, and that a *Death* more grievous then the moſt grievous Death that ever was.

To this end and purpoſe haue I choſen at this time a certaine paſſage of *Eſay* the Prophet, who though hee liued 700 yeares before that Death of his indeed, deſcrib'd it notwithſtanding ſo fully, ſo compleatly in every reſpect as that S. *Ierom*, as I haue told you [d] before, ſtickes not to call him rather an *Evangeliſt*, then a *Prophet*. The Prophet Eſay then, or rather the *Evangeliſt* Eſay, in his 53 Chapter, the 4 and 5 Verſes, thus deſcribeth him to the full:

[d] Our Sav. Nativ. Ser. 1 p. 6.

> *Surely he hath borne our infirmities, and carried our ſorrowes: yet we did iudge him as plagued, & ſmitten of God, and humbled. But he was wounded for our tranſgreſſions, he was broken for our iniquities: the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.*

In which words for our better proceeding, I ſhall obſerue vnto you three points: *Firſt* a wofull eſtate & wretched condition wherein all of vs were once wrapped, and yet by nature are wrapped ſtill. For the Prophet Eſay ſpeaking in this place of *Our Infirmities*, *Our Sorrowes*, *Our Tranſgreſſions*, *Our Iniquities*, manifeſtly ſheweth that we are the Parties to whom theſe *Infirmities*, theſe *Sorrowes*, theſe *Tranſgreſſions*, theſe *Iniquities*, of right did appertaine. *Secondly*, I note from hence how the Sonne of God came downe from heaven to rid vs from that condition, and wofull eſtate wherein we were, & that as out of theſe words: *Surely he hath borne. He hath carried. He was wounded. He was broken. The chaſtiſement of our peace was vpon him, and with his ſtripes we are healed. Thirdly*, I note the meanes which hee vſed to that purpoſe, and that was his HOLY PASSION, and that as out of theſe words: *Hee hath borne, and carried. Was plagued, ſmitten, humbled, woũded*

ded and broken. Chaſtiſement & Stripes. And of theſe three points in their order, and firſt of that wofull eſtate and wretched condition wherein we were al of vs once wrapped, and yet by nature are wrapped ſtill: *Our Infirmities: Our Sorrowes: Our Tranſgreſſiõs: Our Iniquities. Surely he hath borne our Infirmities, and carried our Sorrowes. He was wounded for our Tranſgreſſions, and broken for our iniquities.*

When as *Adam* the Top of our kin, from whom not we onely may fetch our petegree, but every *Nation* of the world, I, every *Perſon* of every Nation of what Sex and ſtate ſoever, was placed by God in Paradiſe to begin the world new begunne, it is not I hope vnknowne vnto the meaneſt of vs here, what high [e] favours they then were which he found at Gods hands: all which how hee vtterly loſt againe, and we in him by his Tranſgreſſion, who is ignorant that hath approached but to the Brink of Gods Booke. Goe wee firſt of all to the *firſt* [f] *Chapter*, and there ſhall we read of his Creation, of great authority giuen vnto him over the Fiſh, and over the Fowle, and over the Beaſtes of the Field. Goe wee next of all to the [g] *ſecond Chapter*, and there ſhall wee finde him placed in Paradiſe, *Eue* our Mother created of him, and Marriage ordained between them both. But go we then vnto the third *Chapter*, and we ſhall no ſooner enter there, but we ſhall immediatly there finde a ſtrange *Metamorphoſis*, this goodly Creature of God, this *Nexus Dei & Mundi*, as [h] ſome call him, as [i] others, *Horizon inter corporea & incorporea*; as a [l] third, *Copula & Hymenæus mortalium & æternorum*: This *Tye* of God & the World together: this *Horizõ* betweene corporeall and ſpirituall creatures: this *Coniunction copulatiue* (if I may ſo ſpeake) of Mortalitie and Immortalitie, ſo deiected, and caſt downe, as that he had no vnderſtanding at al, but was to be compared to the Beaſts that periſh, Pſal. 49. 20.

[m] *Nate vbi forma nitens? niueaq; in fronte ſerenus*

[e] *Pererius* tels of 10 Prerogatiues which Adam had. *Perer. in Gen. Tom. 1. p. 349.*

[f] Gen. 1. 27.

[g] Gen. 2. 22.

[h] *Iauel. Epit. in lib. Metaph. Tom. 1. p 357. col. 1.*

[i] *Piccol. Eth. l. 2. c 32 p 174*

[l] *Vid. Conimb. de Cœl. p. 184.*

[m] *Maphæus Veg. Æneid. l. 3.*

Ille color, dulciſq; oculorum aſpectus, & alta
Syderius cervicis honos?

The Lord God called to the man, and [n] ſaid vnto him, *Where art thou? Non in quo,* [o] ſaith S. Ambroſe, *ſed in quibus es: non in quo loco quæro, ſed in quo ſtatu.* Not where thou art in reſpect of place, but where thou art in reſpect of grace, namely in what caſe thou art. And Eſdras to this purpoſe, *O Adam,* [p] ſaith he, *what haſt thou done! for in that that thou haſt ſinned, thou art not fallen alone, but the fall alſo redoundeth to vs that come of thee.* And indeed, Beloued, ſo it doth, for as if *Adam* then had held his hand, & had not taſted of that *Tree*, wee had all of vs beene partakers with him in thoſe great Prerogatiues he then had: ſo on the contrary *he* offending by the inſtigation of the *woman*, and ſhe ſeduced by the *Divell*, wee all of vs offended too, foraſmuch as wee were all and every of vs contained in his loynes. *According to the propagatiõ of the fleſh,* [q] ſaith S. Auſten, *we were all in him before we were borne, we were al of vs in him as in our Father, in our Roote.* Now as from a *Roote* that is but rotten, nothing can iſſue but rotten *Branches*, which Branches ſpread their rottenneſſe into other *Twigs* that come of them: ſo from our firſt *Father* thus corrupted, came ſtayned and corrupted *Children*, who afterwards infected others, and thoſe others infected vs. Hence that Deluge of Sinne originall ſurrounding the world of mankind, and involving all and every of vs that ever ſince haue beene borne. Nay goe we to our very [r] *Conception* which is a time (you know) before our Birth, and was our Conception without ſin? *Behold,* [s] ſaith David, *I was ſhapen in wickedneſſe, and in ſinne hath my Mother conceaued me.* For ſpeakes he there of himſelfe alone, or of the naturall Conception of all? Of all without all exception, as having done nothing himſelfe, why hee alone ſhould ſo bee borne. What? accuſeth he then in that place Matrimony it ſelfe of Sin? God forbid. No, Mariage is not Sinne: *Marriage is honourable,* [t] ſaith the Apoſtle, and it is a *Bed vndefiled*

[n] Gen. 3. 9.
[o] *Ambr. de Paradiſ. c. 14. p. 109.*
[p] 2. Eſd. 7. 48.
[q] *Secundum propaginem carnis in illo eramus omnes antequam nati eſſemus, tanquam in Parente, tanquam in Radice ibi eramꝰ.* Aug. de Verb. Apoſt. *Ser.* 14 *p.* 325.
[r] *Vid. B. Bilſ.* Survey of Chriſts Suffe-rings. p. 173.
[s] Pſal. 51. 5.
[t] Heb. 13. 4.

filed. Davids meaning then was, that eu̅e the whole lump, and ſubſtance of himſelfe conceiued, was corrupt with ſinne, becauſe they were Sinners of whoſe ſeed himſelfe came. For ſuch as the *Tree* is, ſuch is the *Fruit*. *Doe men gather grapes of thornes,* [u] ſaith our Saviour, *or figs of thiſtles? A good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit.* Nor in this caſe doth it availe vs a whit, that we are begotten by faithfull Parents, ſuch as are regenerate themſelues, for as [x] S. Auſten well obſerues, *Every mans Father begets him, Nõ vnde regeneratus, ſed vnde generatus eſt, as he himſelfe was borne at firſt, not as in baptiſme he was borne againe.* And hee makes it cleere vnto vs by this Similitude. *Suppoſe a good Father,* ſaith he, *is as corne ſowed at firſt without any chaffe, or huske at all. Doſt thou not marke how when it ſpringeth againe, it ariſeth againe with a huske, howſoever at firſt it was ſowne without it? Right ſo Parents,* ſaith he, *though themſelues bee good, holy, and regenerate, yet their Children ſhall not ſo bee borne.* The reaſon is for that Children are to be borne according to carnall generation, not that generation which is ſpirituall.

[u] Mat. 7. 16.

[x] *Aug. de Verb. Apoſt. Ser. 14. p. 326.*

Such our owne *Conception*, and our *Birth*, what are wee likewiſe to bring forth but *Birds* of the ſelfeſame feather, *Children* as guilty as we our ſelues. True it is they are baptized, and that Baptiſme of theirs doth take away the *Guilt* and *Puniſhment* of this Sinne: but the *Staine* or *Blot* of it remaineth ſtill, and this experience ſhewes even in Infants. Who if they haue not what they would, how waſpiſh are they preſently? how do they pule & cry? nay, how wil they ſhew a ſhrewd ſtomach or ever they can go or ſpeake? *Imbecillitas membrorum innocens eſt,* [y] ſaith *S^t Auſten, nõ animus infantium*: it is their *Lims* are harmeles, their *Hearts* are curſt enough, and I my ſelfe, ſaith he, did in that age things worthy reprehenſion, but for I was not of capacity to vnderſtand what was reproueable, nor Cuſtome, nor Reaſon did ſuffer me at that time to be reproo-

[y] *Aug. Confeſſ. l. 1. c. 7. p. 48.*

ved. Come we from *Infancie* vnto *Childhood*, and are we not then fraught with the effects of *Originall Sinne*? Haue we not the overplus of *Actuall* beſides, *Sinnes* of omiſſion, *Sinnes* of commiſſion, *Sinnes* in thought, and word, & deed? Yes without all doubt, and therefore hence thoſe many precepts of wiſe king *Solomon* concerning the correcting of Children, as *Prov.* 13.24. *Prov.* 19.18. *Prov.* 22.15 *Prov.* 23.13. and *Prov.* 29.17. I ſpare to alleage the Places, you may looke them over at leaſure. Come we afterwards to *Mans eſtate*, and then we feele theſe Reliques of Sinne more then euer, [a] *Nam antea qui ſcire poſſes aut ingenium noſcere, dum ætas, metus, magiſter prohibebant.* While age, or feare, or the Rod doth keepe vs in awe, wee can bridle it pretily well, but afterwards who but we. *All we like Sheepe*, [a] ſaith *Eſay* in the very next words to this my Text, *haue gone aſtray, we haue turned every one to his owne way*. And *Solomon*, as if ſome exception might haue beene made to words ſo generall, *Even a iuſt man* [b] ſaith hee, *fals ſeaven times a day*, meaning perhaps ſeaventy times ſeaven, ſure I am that *Seaven* there in that place may be more, it cannot be leſſe.

[a] Terent. *And.* *Act.* 1. *ſc.* 1.

[a] Eſay 53.6.

[b] Prov. 24.16.

Theſe things thus Beloved, we may ſee in ſome ſort that woſull eſtate and wretched condition wherein we were all of vs once wrapped, & yet by nature are wrapped ſtill. For there being in vs this *Sinne Originall*, and the ſame ſince that time having ſprowted forth, dayly and hourely as it hath, what are we but a ſort of *Caytiffes*, & miſerable *Creatures* in Gods ſight, in whom there is nothing whole, but wounds, and ſwellings, and ſoares full of corruption, and conſequently but a ſtep betweene vs all, and eternall Death. Which kinde of ſtate of ours will the better appeare vnto vs, if ſo be finding our ſelues thus Sinnefull, we conſider in the next place, the Puniſhments due to Sinne.

The *Puniſhments* I graunt are many, but I will reduce them vnto three, *Gods wrath* for ſinne: *Gods curſe*, and *Death of Body, and of Soule. Vnto them*, [c] ſaith the Apoſtle, *that*

[c] Rom. 2.8.

that are contentious and diſobey the truth, and obey vnrighteouſnes, Indignation & wrath: ther's the firſt puniſhment. *Curſed is every man* [d] ſaith the ſame Apoſtle, *that continueth not in all things which are written in the law to doe them*: ther's the ſecond. *The ſoule* [e] ſaith Ezechiel, *that ſinneth, it ſhall dy*: ther's the third. Firſt cõcerning *Wrath*. Is the *wrath* of an earthly king as *Meſſengers of death*, for ſo king *Solomon* ſpeaketh, *Prov.* 16. 14? What is it to bee ſubiect to Gods wrath? The Prophet *David* when he did but thinke of it, and but of the kindling of it neither, how was he preſently appalled with it? *If his wrath* [f] ſaith he, *be kindled, yea but a little, bleſſed are all they that put their truſt in him.* The very horror of the word makes him preſently (as it were) to [g] bleſſe himſelfe, like a man aſtoniſhed, and halfe frighted. Or he makes a kinde of ſuddaine ſtop, as it were an [h] *Apoſiopeſis*, as if he durſt not haue ſaid what followed, like that of *Tully*, *pro Milone*: *De noſtrum enim omnium: non audeo totum dicere.*

[d] Gal 3.10.
[e] Ezech. 18.4.
[f] Pſal. 2. 12.
[g] Mr Fentons Perfume againſt the Plague, p. A. 7. b.
[h] *Apoſiopeſis eſt vel ſolicitudinis & quaſi religionis*, &c. *De noſtrum enim omnium; non audeo totum dicere* Quintil *Inſtit. l. 9. c. 2.*

Secondly, concerning the *Curſe*, were the Curſes of Prophets in times paſt of ſuch preſent force and efficacie as that they brought *Beares* out of the wood to [i] deſtroy a number of graceleſſe Children, nay *Fire* downe from heaven, to [l] deſtroy an Army of graceleſſe men? What is it to be curſed by him from whom thoſe Prophets had all their power? The Earth we tread vpon can tell vs ſomewhat, concerning which ſince thoſe words paſt, [m] *Curſed is the earth for thy ſake: in ſorrow ſhalt thou eate of it all the daies of thy life*: the Childe was never yet borne, nor ſhall be to the worlds end, that hath not more, or leſſe, his portion in that Curſe. And howſoever the Prophet *David* [n] ſaith, *The earth is full of the goodneſſe of the Lord*: yet want there not ſignes enough withall, and (as it were) footſteps of this Curſe. The Heathen ſaw ſomewhat to this purpoſe though they erred in the cauſe, when they ſpake of the many Maladies that are in the world.

[i] 2. King. 2. 24.
[l] 2 King. 1. 10.
[m] Gen. 3. 17.
[n] Pſal. 33. 5.

[o] *Poſt ignem aetheria domo*

[o] Horat. Carm. l. 1. Od 3.

Sub-

Subductum, macies, & noua febrium
Terris incubuit cohors:
Semotiq; prius tarda neceſſitas
Lethi corripuit gradum.

They imputed it to *Prometheus* his ſtealing *Fier* out of heaven: but *Adam* indeed was the *Prometheus*, & his *Diſobedience* was the *Fier* that hath burnt vs almoſt all vp.

Laſtly, concerning *Death*, though it be indeed the laſt, yet is it not the leaſt of all. For to omit the former *Death*, the *Death* wee die in this world, which is no doubt a ſtreight Gate, and the ſtreighteſt [p] perhaps that leadeth vnto Heaven; what a *Death* of Deaths is the ſecond, I meane the *Death of Soule* which containes therein as a worthy Prelate [q] obſerues, *Reiection*, *Malediction*, *Fier* & *Perpetuity of Fier*, all included in thoſe words to be pronounced by our Saviour in the day of Iudgement to the wicked, *Depart from me yee Curſed into everlaſting fire*, Mat. 25. 41. *Depart from me*, ther's Reiection: *yee Curſed*, ther's Malediction: *into fire*, ther's the vengeance of that element: *into everlaſting fire*, ther's the continuance of it. If *Reiection* ſeeme but ſlight, yet *Malediction* comes preſently after: if *Malediction* ſeeme but little, yet *Fier* comes after that: if *Fire* ſeeme little to, yet *Continuance* comes after that, and in that *Continuance* that after comes, how many *Millions* of endleſſe *Torments*? *If after ſo manie thouſand yeeres* [r] ſaith S. Auſten, *as all men that are, or ſhall be, haue had haires on their head, there might be ſome hope of having thoſe paines ended after that, they might the better be borne and endured*: but when after ſo many Volumes of Ages the Party tormented is to begin a freſh, and to endure ſo many thouſand *Prentiſhips*, and ever be hopeleſſe of being *Free*, the very thought thereof is farre beyond all thoughts, and the experience of it, beyond our vnderſtanding.

And thus you ſee Beloved, the caſe we ſtand in by reaſon of our Sinnes. Let no man flatter himſelfe, or ſuppoſe him-

[p] *Vid.* B. Bilſons Survey, P. 391.

[q] B Bilſon *ib. p.* 46. 47.

[r] *Aug. De ſpiritu & Anima l.* 1. *c* 56.

himselfe to be exempted, if he consider his owne nature. *If thou Lord* [f] saith the Psalmist, *wilt be extreame to marke what is done amisse: oh Lord, who may abide it?* And our Saviour to this purpose, *Yee* [t] saith he, *when yee haue done all those things which are commanded you, say, we are vnprofitable servants.* Marke, Beloved, *Vnprofitable Servants*, & this as the Rhemists themselues [u] confesse, *we must alwaies cō-fesse to him in humility and truth.* Now what was said of that evill and sloathfull Servant, that did not a iot of that which was commanded him, but that he was *Vnprofitable*: [x] *Cast therefore that vnprofitable Servant into vtter darknesse, there shall be weeping and gnashing of teeth.* And now Beloved, what difference? May not the same [y] condition be to the *Iust*, and to the *Wicked*, to the *Good*, & to the *Pure*, & to the *Polluted*, and to him that *Sacrificeth*, and to him that *Sacrificeth* not? May not the Good be as is the Sinner, and as he that *Sweareth*, he that *Feareth* on oath? Yes without all doubt, & therefore the Apostle *S. Paule*, *I* [z] saith he, *know nothing by my selfe, yet am not I thereby iustified.* And indeed it is to true. For how many Sins passe vs to and fro that we do not so much as thinke of? How many againe doe we thinke of, that we thinke of but very slightly? If our *Hands* did never offer any violence to our Neighbour, why a *Thought* against him is [a] bloudy enough, and arraignes vs of Murther before God. If we but *Looke* on women to lust after them, it is *Whoredome* in his Consistory. To be but *Angry vnadvisedly*, & to say *Racha* and to *Befoole* our Brother, they are three degrees of comparison, all of them mortall, though the one to be punished by [b] *Iudgement*, the other by a *Councell*, the third by *Hell fier*. If then this Mint, and Cummin of Sinnes, for so I may call them in respect, deserue and merit so great punishments, what doe those great and weightier ones, as *Throats*, when they are open [c] Sepulchers, *Tounges* vsed to deceit, *Lips* repleat with the poyson of Asps, *Mouthes* full of cursing, and bitternesse, *Feet* swift to shed blood. These

[f] Psal. 130. 3.
[t] Luk. 17. 10.
[u] *Rhem in tunc loc.*
[x] Mat. 25. 30.
[y] Eccles. 9. 2.
[z] 1 Cor. 4. 4.
[a] *Vid M. Hookers* learned Discourse of Iustification, works &c. p. 9. 5. 10.
[b] Mat. 5. 22.
[c] Rom. 3. 13.

then and the like to theſe, as alſo the former, and the like to them, are the Sinnes here intimated in this place. For the Prophet ſpeaking here, of *Infirmities*, of *Sorrowes*, of *Tranſgreſſions*, & *Iniquities*, & naming thē to be our own: *Our Iniquities, our Tranſgreſſions, Our Sorrows, Our Infirmities*, what doth he elſe but expreſs vnto vs in what a pickle we al are, & in what a deſperate caſe wee ſtand before the Tribunall ſeat of God. I will end this point with that of Eſdras: *The corne of evil ſeed hath been ſowne in the heart of Adam from the beginning of the world, and how much vngodlineſſe hath he brought vp vnto this time, and how much more ſhall he yet bring forth vntill the harueſt come.* And thus much of the *firſt* point, namely that wofull eſtate and wretched condition wherein al of vs were once wrapped, and yet by nature are wrapped ſtill. The *ſecond* point I noted hence, was that the Sonne of God came downe from heaven, to rid vs from this conditiō & wofull eſtate where in we were, and that in theſe words, *Surely hee hath borne: he hath carried, he was wounded, he was broken, the chaſtiſement of our peace was vpon him, and with his ſtripes wee are healed.* HE, and HIM, and HIS.

a 2. Eſ. 4. 30.

Which three Pronownes being Relatiues, & therefore conſequently rehearſing to vs the Party ſpoken of before: if ſo be we caſt our eies to the thirteenth verſe of the former Chapter, wee ſhall finde the Party here meant, to bee called there a Servant: *Behold my ſervant ſhall proſper: hee ſhall be exalted, and extolled, and be very high.* But if then we would farther knowe, who that *Servant* there was, wee muſt goe to the Acts of the Apoſtles, & overtaking there the *Eunuch* in his iourney towardes *Ieruſalem*, wee ſhall finde him reading this very Chapter from whence this Text of mine is taken. Now as *Origen* ᵉ ſaid of reading the Scriptures: *It is a torment to the Divels aboue all kindes of torments, and a paine aboue all paines, if they ſee any man reading the word of God, and with fervent ſtudie ſearching the knowledge of Gods law, & the myſteries, & ſecrets of the Scrip-*

ᵉ *Origen. in Num. Hom. 27. p. 277.*

Scriptures: ſo on the contrary the Lord of heauen took ſo great delight in the Eunuchs Reading, howſoeuer he vnderſtood not all he read, that he ſent him preſently an Interpreter to vnfold what he read vnto him. *Then Philip,* [f] ſaith S[t] Luke, *opened his mouth, & began at this Scripture, and preached vnto him Ieſus.* So that IESVS is the Perſon to whom theſe words here haue relation: *Ieſus hath borne our Infirmities, Ieſus hath carried our Sorrowes, the chaſtiſement of our peace was vpon Ieſus, and with Ieſus ſtripes we are healed.* [f] Act. 8. 35.

What? will ſome man ſay, and doth the Lord then there in that place cal *Ieſus* his Seruant? what? *Ieſus* his Sonne? & what? the Sonne of his womb? and what? the Sonne of his deſires? I, Beloued, euen *Ieſus*, and that not onely there in that place, but in a many more places beſides, as Eſay, 42. 1. *Behold my ſeruant I will ſtay vpon him, mine elect in whom my ſoule delighteth.* And Eſay, 50. 10, *Who is among you that feareth the Lord, let him heare the voice of his ſeruant.* I, and as the victorious *Blacke Prince* the Sonne of *Edward* the *Third*, vſed this old engliſh word, [g] ICH DIEN, that is, I SERVE (in imitation whereof our Princes vſe it to this day, according to that of the [h] Apoſtle, *The Heire as long as he is a child differeth nothing from a ſeruant*) right ſo our Saviour of himſelfe (though paſt a child) *The Lord*, [i] ſaith he, *that formed mee from the wombe to bee his ſeruant*: And [l] againe, *The ſonne of man came not to be ſerued, but to ſerue.* All to intimate vnto vs, that howſoeuer he was coeternal, and coequall with God the Father, as touching his *Godhead*, yet for our ſakes would he be inferiour to him, and take vpon him our *Manhood*, that being fleſh of our fleſh and bone of our bones, he might recover for vs that by obedience, which by Adams diſobedience wee had loſt. Thus the Apoſtle of him to the Philippians: *VVho being,* [m] ſaith he, *in the forme of God, thought it no robbery to bee equall with God: but he made himſelfe of no reputation, and tooke on him the forme of a ſeruant, and was made like vnto*

[g] *Remaines of a greater worke, p. 161.*
[h] Gal. 4. 1.
[i] Eſay. 49. 5.
[l] Mat. 20. 28.
[m] Philip. 2. 6.

men, and was found in ſhape as a man. Hee humbled himſelfe, and became obedient vnto the death, even the death of the Croſſe. And therefore himſelfe of himſelfe, Pſ. 40. 8, *Sacri-*
n *Vid Heb. 10. 5.* *fice,* n ſaith he, *and meat offering thou wouldſt not haue; but mine eares haſt thou opened. Burnt offerings and ſacrifice for ſinne haſt thou not required: then ſaid I, loe, I come. In the volume of thy booke it is written of mee that I ſhould fulfill thy will, o my God, I am content to doe it, yea, thy law is within my heart.*

Howbeit here, Beloued, wee are to knowe that the name of a *Servant* in holy Scripture is taken after diuerſe and ſundry ſorts, Every *faithfull Perſon* being bought and redeemed from the bondage of Sinne, & Sathan, to ſerue and obey God in righteouſneſſe, and true holines, is there a *S*ervant, as Rom. 6. 22. and Luk. 1. 74. *Secondly*, one that ſerueth, and obeyeth God, not onely in the common profeſſion of godlineſſe, but in ſome particular function, and calling, is there a *S*ervant too. *S*o Paul, and Iames, Tit. 1. 1 and Iames, 1. 1. *Thirdly*, one whom God doth vſe as an inſtrument, & meanes, to effect and performe his wil in the work of ſome particular mercy, or ſome particular iudgement, is there a *S*ervant alſo. Nay every Creature of God obeying his will, is called there the *S*ervant of God, and therefore the Prophet Dauid: *Al*, ſaith he, *are thy Seruãts*, Pſal. 119. 91. Our *Saviour* was a *Servant* here in the *ſecond* ſenſe, and meaning, and his particular Function was, in that hee executed as a Mediatour the will of God in working Mans redemption, & therefore himſelfe of him-
o Mat. 20. 28. ſelfe (as I told you before) o *The Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.* And thus much of the ſecond point, that the *S*onne of God came downe from heaven to rid vs from that condition, and wofull eſtate wherein we were. Come we now vnto the third point, namely the meanes our *S*aviour vſed to that effect and purpoſe. The Meanes I told you was his *Paſſion*, and that compriſed in theſe words: *Hee hath borne*

and

and caried: he was plagued, ſmitten, humbled, wounded, and broken: Chaſtiſement, and Stripes. Surely hee hath borne our Infirmities, and carried our Sorrowes, yet wee did iudge him as plagued and ſmitten of God, and humbled, but he was woũded for our tranſgreſſions, hee was broken for our Iniquities, the chaſtiſement of our peace was vpõ him, & with his ſtripes we are healed.

When I ſay the Meanes our Saviour vſed was his *Paſſion*, I meane not ſo his *Paſſion*, as if all his [p] *Life* beſides had beene impertinent to that purpoſe, for he was made our *Redemption*, through the whole courſe of his *Life*, and what ever hee did was ſomewhat towards the effect of that *Redemption*. But the holy Scripture attributing cõmonly our Redemption to his *Death*, becauſe that Death of his was the very chiefeſt, and the greateſt worke of all; hence it is I obſerue his *Paſſion* to be the very true Meanes indeed. Concerning which his *Paſſion*, ſince the foure Evangeliſts ſo ſufficiently record it in their Writings, & whatſoever they record is oftentimes read vnto you, I ſhall not neede to rehearſe the particulars as being well knowne (I hope) to every of you, only ſomewhat ſhall I ſay of his DEATH, as the very vpſhot of all the reſt. To omit then his heavy *Soule*, even heavy to the Death, his *Agony* & bloudy *Sweat* trickling down vnto the ground: his going forward, and recoyling backe, and going forwards againe, and againe recoyling, almoſt like that of the Poet:

[p] *Vid.* Maſter Deering on the Heb. Lect. 9. p. l. 4. and Mr Fox of Chriſt crucified, p. 51.

[q] *Ter limen tetigi, ter ſum revocatus, & ipſe*
Indulgens animo Pes mihi tardus erat.

[q] *Ovid. Triſt. l. 1 eleg. 3.*

As, [r] *O my Father if it be poſſible, let this Cup paſſe from me.* And againe, [ſ] *O my Father if this Cup cannot paſſe away from me, but that I muſt drinke it, thy will be done.* And againe the third time, *O my Father if this Cup cannot paſſe away from me, but that I muſt drinke it, thy will be done.* Alas what *Ifs* were theſe? How almoſt lyable in a vulgar appearance to that of [t] *Proſper*, *Virtus nolentium nulla eſt:*

[r] Mat. 26 39.
[ſ] Ver. 42.
[t] *Proſper de vocat. Gent. l. 2. c. 26. p. 344. b.*

Not to do a thing willingly is no vertue: almoſt to that of [u] *Seneca*, *Malus miles eſt, qui Imperatorem gemens ſequitur*: That Souldier is none of the beſt, that marching after his Generall puts finger in the eie: to omit I ſay al this, as alſo *Iudas* that whoriſh *Dalila* that betrayed him with a kiſſe: the [x] toſſing of him to and fro, from *Annas* to *Caiphas*, from *Caiphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* againe: The [y] ſpettings in his [a] Face, and buffettings, and vpbraiding him with *Propheſie*: the putting on him a [b] *Scarlet Robe*, the very die, and reflex of their bloudy Sinnes: the inveſting him with a Crowne of *Thornes*, the precious Stones whereof, the clots of his pretious Bloud: a *Reed* given him inſteed of a Scepter, as if he had beene but a king of Straw: their impoſing his owne [c] *Croſſe* vpon his owne Shoulders, who was ſcarcely able to carry himſelfe: [d] their *crucifying* him betweene two Theeues, as the moſt notorious Malefactour of all three: Freſh volies of Skornes, and Skofs, as, [e] *Thou that deſtroyeſt the Temple, and buildeſt it in three daies, ſaue thy ſelfe: If thou be the Sonne of God come downe from the Croſſe.* And againe, [f] *If he be the king of Iſrael, let him now come downe from the Croſſe and we will beleeue him:* but nay, nay, *He ſaued others, but he cannot ſaue himſelfe.* And againe, [g] *He truſteth in God, let him deliver him now if he will haue him.* And againe, when as he prayed to God ſaying, *Eli, Eli,* That is, *My God, my God, This man* [h] ſay ſome, *calleth Elias: other ſaid, let be: let vs ſee if Elias will come and ſaue him,* to omit I ſay all this, and to come to his very Death.

The torments of others when they are violent [i] ſaith a Reverend Prelate of our age, *either haſten death, or overwhelme the ſence, and ſo the paine when it is moſt grievous, is leaſt of all perceived.* Now concerning our Savior Chriſt there was in him no ſuch thing: he dyed not by [l] degrees as we doe, his ſenſes did not decay, no pangs of death tooke hold of him, but in perfect ſenſe, and perfect patience both of Body and Soule, he voluntarily, and miraculouſly,

[u] *Senec Epiſt. l. 18. ep. 108.*

[x] *Vid.* Mr Fox of Chriſt crucified. p. 48. b.

[y] *Quę bona in illa beata vita faciat eos ſumere, pro quibus in hac miſeria vnigenitum ſuũ Filium voluit vſq; ad mortem mala tanta perferre?* Aug. de Civit. Dei. l. 22. c. 24.

[a] Mat. 26. 67.

[b] Mat. 27. 28.

[c] Ioh. 19. 17.

[d] Ver. 18.

[e] Mat. 27. 40.

[f] Ver. 42.

[g] Ver. 43.

[h] Ver. 47.

[i] B. Bilſon of Redemp. p. 7.

[l] *Vid.* Mr Perkins on the Creed p. 358.

lously, as he was praying to his Father, resigned his Spirit into his Fathers hands. In all men else, be the Spirit never so willing, & the measure of faith never so strong, yet vnlesse it please God to shorten, or lighten the rage of their paine, the Flesh repineth at the present anguish, howsoever Grace support the Soule that it sincke not vnder the burthen: but *He* [m] saith *S*t *Bernard, which or cleane taketh away, or lightneth, or shortneth the force of torments in his Saints, when they are laid vpon them by their Persecutours, would not haue his owne paines lesned awhit. He spared not himselfe, that knoweth how to spare his owne.* Now the Manner of rendring his Soule to God, the Scriptures obserue most carefully, and so doe the Fathers to. *S*t *Iohn* in his Gospell thus [n] describes it: *Now when Iesus had receiued of the Vinegar, he said, It is finished, and bowed his head, and gaue vp the Ghost.* Wherevpon *S*t *Bernard: It is* [o] saith he, *a great infirmity to die, but to die after such a sort, argues a power no lesse then infinite. S*t *Luke* [p] reportes that Iesus cryed with a lowd voice and said, *Father, into thy hands I commend my Spirit: and when he thus had said, hee gaue vp the Ghost.* Wherevpon *S*t *Ierome* obserues that the Centurion hearing his Prayer, and seeing him presently of his owne accord to send forth his Spirit, *Moved,* [q] saith he, *with the greatnesse of the wonder, he said, truely this man was the Sonne of God. S*t *Austen* observing the manner of this his Death thus described: *Who* [r] saith he, *can so betake himselfe to sleepe when he will, as Christ dyed when hee would? who can so put of his garment at his pleasure, as Christ put of his flesh? Who can so easily remoue from the place hee stands in, as Christ removed from his life? With how great power shall he come to iudge, that shewed so great power when he dyed.* And againe in an other place, *His power to die was such* [s] saith he, *as that some more admired it, then his power of working miracles.* Our Saviour himselfe ratifieth these obsservations with his owne mouth: *I,* [t] saith he, *lay downe my life that I might take it againe. No man taketh it from me,*

[m] *Bernard. de Pass. Dom. c. 41. p. 70.*

[n] Ioh. 19. 30.

[o] *Bern. Feria 4a Hebd. Pœnos. p. 31. col. 2.*

[p] Luk. 23. 46.

[q] *Hier. Quæst. ad Hedib. Qu. 8. p. 146.*

[r] *Aug. in Evan. Ioh. Tract. 119. p. 375.*

[s] *Aug. in Evan. Ioan. Tract. 31. p. 172.*

[t] Ioh. 10. 18.

me, but I lay it downe of my ſelfe: I haue power to lay it down, and haue power to take it againe. The laying downe then of his life was no puniſhment impoſed on him, for [u] *who could rebuke him of ſinne?* Nor was it a forcible invaſion of Death, for [x] *the ſting of Death is ſinne*: but it was a Sacrifice moſt voluntary rendred to God for our ſakes. I, every thing he did, every thing he ſuffred, he voluntarily did it, and voluntarily ſuffred it: *Thou* [y] ſaith S[t] Auſten, *art troubled againſt thy will, but Chriſt was troubled becauſe he would. He hungred*, ſaith he, *it is true, but becauſe he would: he ſlept; it is true, but becauſe he would: he ſorrowed; it is true, but becauſe he would: he died, it is true, but becauſe he would. It was in his power to be ſo, or ſo affected, or not to bee affected at all.* And this it is that here in this place the Prophet intimates with ſo many words: *He was plagued, ſmitten, humbled, wounded, and broken: Chaſtiſement and Stripes.* Or if *Stripes*, and *Chaſtiſement*, and *Breaking*, and *Wounding*, and *Humbling*, and *Smiting*, and *Plaguing*, be not ſufficient to expreſſe this Death of his vnto vs, goe we to the ſeaventh verſe of this Chapter, and there ſhall wee finde him, *Brought as a Sheepe to the ſlaughter.* Or if that be not enough neither, goe we farther to the eight verſe, & there ſhall we finde him, *Cut out of the land of the living.* Or if that neither be enough, then let vs go to the twelfe verſe, and there ſhall we finde him, *Powring out his Soule vnto death*, as if ſo be the Prophet had now ſeene (and he ſaw it no doubt with the eies of Faith) that which the Evangeliſt ſaw with his bodily eies, how one of the Souldiers with a ſpeare piercing his Side, there iſſued forth BLOVD, and WATER, Ioh. 19. 34.

[u] Ioh. 8. 46.

[x] 1. Cor. 15. 56.

[y] Aug. in Evan. Ioan. Tract. 49. vid. B. Billons Survey. p. 355 and p. 526.

Why but the Ignorant perhaps wil here reply, to what end & purpoſe is all this? What is it to vs or to any other, if ſo be Chriſt were thus handled? Be it (as you ſay) he never ſinned, & that he dyed guiltleſſe, doth that advantage vs? Yes Beloved, exceeding much, for had not he thus dyed, we had dyed everlaſtingly *Body* and *Soule*. Now by this

this meanes the wrath of God is wholy appeased, the law of God satisfied that lay so [z] heavie vpon our Shoulders, and Sathan that old Serpent our Adversary the Divell, he was taken in his owne trap. *Muscipula Diaboli, Crux Domini,* [a] saith S. Austen, *The Crosse of our Lord, was a trap to take the Divell in, the Bayt wherewith hee was caught, was the Death of our Lord.* It fared a while with the Divell, as it did with *Turnus* that slew *Pallas*, and was so Ioviall therevpon,

[z] Deut. 27. 26 Gal. 3. 10.

[a] *Aug. de Temp. Ser. 174. p. 698*

[b] *Quo nunc Turnus ovat spolio, gaudetq; potitus*

[b] *Virg. Æneid. l. 10.*

who but *Turnus* now, hauing slain his Enemy in the field, but the Poet adds shortly after,

Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta, & cum Spolia ista, Diemq;
Oderit

The time would come whenas Turnus would much repent him of that bargaine, and hate those Spoiles he had, and the very Time he tooke them in, and so indeed fell it out with Sathan. This prowd *Goliah*, this [c] *Vrbicapus, occisor Regum*, Sacker of Cities, and Queller of Kings, who thought no man in all the world able to match him, found *One* even in *Israel*, Flesh of our Flesh, and Bone of our Bones, not able to match him only, but also to [d] overmaster him, and to doe as *David* did by *Goliah*, with his own *Sword* to cut of his *Head*. For *Sathã* forsooth was so greedie to devoure vp all, and every of vs, I meane by Death, as that hee swallowed vp such a Morsell as made him cast vp all that ever he had eaten before. So that as *Adam* being Lord of Paradise, for presuming vpon ONE FRVIT that was forbidden him by the Lord, lost his interest in all the rest, which hee might haue enioyed all his life: right so *Sathan* having authoritie giuen him ouer all *Sinners* throughout the VVorld, for that he so far presumed over ONE that was in truth no *Sinner* at all, hee forfeited to him *ipso facto* all his Authoritie hee formerly had. Thus our *Saviour* by his Death as it was propheſied

[c] *Plaut. Miles. Glor. Act. 4. sc. Iamne est.*

[d] *Vid. Mr Fox of Christ crucified p. 43. b. and p. 46. a.*

long before, being *bruiſed* (as it were) by the *Divell*, did breake the *Divels* Head. For as if hee had committed but one ſinne, one only ſinne whatſoever, he could never haue recouered himſelfe, but by his Death, and Puniſhment, ſhould haue ſatisfied eternally, even for that one only Sin: ſo being guiltleſſe of committing any, I, the very leaſt that Heart can thinke, all what ever hee did, and ſuffered, was only for our ſakes, even as many of vs as beleeue in him, & endeavour to liue a godly life. And thus much of the third point, namely the Meanes our Saviour vſed in redeeming vs from deſtruction. Now to apply what hath beene ſpoken, and to make it the fitter for our Soules health. *Surely he hath borne our Infirmities, and caried our Sorrowes: yet we did iudge him as plagued, and ſmitten of God, & humbled. But he was wounded for our Tranſgreſſions, he was broken for our Iniquities, the chaſtiſement of our peace was vpon him, & with his ſtripes we are healed.*

[a] Gen. 3. 11.

It may ſeeme, doubtleſſe, ſomewhat ſtrange, to ſuch as are converſant in holy Scriptures, that reading there of the Death of any, and finding mention alſo of their Parents, they alwaies finde ſome *Items* concerning the Sorrowes of thoſe Parents for the death of thoſe their Children: only when wee read of the Death of our Saviour, and how his Bleſſed Mother then was by, wee can finde nothing there of her Sorrow, nor of any moane at all that ſhe made. *Stantem lego*, [f] ſaith S^t Ambroſe, *flentem non lego.* I read how ſhe ſtood by the Croſſe there, but that ſhe wept at all, I read not. *Iob*, when after thoſe many Meſſages, *firſt*, of the loſſe of his *Oxẽ*; *ſecõdly*, of his *Aſſes*; *thirdly*, of his *Sheepe*; *fourthly*, of his *Camels*; and in every of theſe of his *Servants* miſcarying; newes was brought him at the length, of the loſſe of his *Children* too; *Then Iob aroſe*, [g] ſaith the Scripture, *and rent his garment, & ſhaved his head, and fell downe vpon the ground*, in all which howſoever he ſinned not, nor charged God fooliſhly, as there

[f] *Ambr. de Obitu Valentiniani p. 9.*

[g] Iob. 1. 20.

it

it is [h] said in that place, yet [i] hee sorrowed no doubt very deepely, as was to be seene by these Signes. *Iacob* saw but Iosephs Coat imbrued with blood, and supposing him to be slaine, *he rent his cloathes*, [i] saith the Scripture, *and put sackcloth about his loynes, and sorrowed for his sonne a long season.* Those tender Babes in Bethleem that were murthered by Herod, *Quibus in primo nascendi limine*, as [l] one speaketh, *aeterna vita obviam venit:* whom Life everlasting did meet (as it were) on the very Threshold of their Birth, what a voice did they cause in Rama, [m] *Mourning & weeping, and great lamentation, Rachel weeping for her children, and would not be comforted because they were not.* The Prophet *David* when his Sonne Absolon died, that wicked and vngratious Sonne, what bitter moane did hee make for him? *O my sonne Absolon,* [n] saith hee, *my sonne, my sonne Absolon: would God I had died for thee, O Absolon my sonn, my sonne.* But come we to our Saviours Death, and cast we our eyes vpon his *Mother*, to see how she takes it, and all the Evangelist will enforme vs concerning her is, that there indeed shee was, not a word of her Sorrow for the same, though no doubt it was then fulfilled which *Simeon* spake of long before, *That a Sword should peirce through her soule*, Luk. 2. 35. It is [o] storied of a Painter that being to describe how a certaine Damsell was going to her Death (who vpon occasion was to be sacrificed) he tooke vpon him to expresse it with all the cunning that hee had. *One* of her *Friends* that was a Mourner, and to goe in the first ranke, he painted, saith Tully, with a countenance exceeding sad, and sorrowfull. After him there followed a *neerer Friend*, and his countenance (as it was to be) so he made it much more sad. Next to him followed her *Vncle*, and him he made the saddest of all. In setting downe of which three Sadnesses, when he had spent al his cunning, and the *Father* of the Damsell was next to followe, who was in all congruitie, to bee sadder then all the rest, the Painter for he could not expresse that Sadnesse, in as liuely

h Iob. 1. 22.
i Gen. 37. 34.
l *Aug. de Sanct. Ser 9.*
m Mat. 2. 18.
n 2. Sam. 18. 33
o *Tully Orat. ad Brut. & Plin. Hist. Nat. l 35. c. 10.*

a ſort as it ſhould haue beene, drew a Vaile ouer his face, as if ſo be his Sorrow had beene ſuch, as that Art it ſelfe, or Pencill, could not poſſibly expreſſe it. I cannot thinke, Beloued, that the Spirit of God did in this reſpect conceale the Sorrow of the Bleſſed Virgin towardes her Son, as vnable to expreſſe it. For what cannot hee expreſſe that diues ſo deepely into our thoughts, as not a corner there, but is diſcloſed to him, Pſal. 139. 1. Nay if it bee [p] written of *Apelles*, that hee would ſeeme to pourtray thoſe things which indeed cannot be pourtraied, as cracks of Thunder leames, or flaſhes of Lightnings, Thūderbolts, & ſuch like, what could not the Spirit of God haue expreſſed, that is ſuch a *Diſcerner of our thoughts, and intents of the heart*, Heb. 4. 12. And would you knowe the reaſon then why her Sorrow here is not expreſſed? It is, as I conceiue, to intimate thereby vnto vs, another point then to be penſiue, and to be ſorry at his Croſſe. It is the maner of *Friers*, and *Ieſuits*, as an induſtrious Writer hath [q] obſerved, to vſe the conſideration of the *Paſſion* of Chriſt, as a meanes to ſtirre vp compaſſion in themſelues: *partly* towards Chriſt, *partly* towards the Virgin Mary, and withall to kindle in the hearts of their Hearers, an indignation towards the Iews that put our Saviour vnto Death. And indeed to ſay the truth, *ſome* place there is for this compaſſion, eſpecially towards Chriſt: *ſome* for this indignation towardes the Iewes, but yet we muſt not here reſt, wee muſt goe farther then ſo, we muſt acknowledge OVR SELVES the very cauſes, of all that ever was done vnto him:

[p] *Plin. Nat. Hiſt. l. 35. c. 10.*

[q] *Mr Perkins on the Creed p. 251.*

[r] *Virg. Æneid. l. 9.*

---[r] *Mea fraus omnis, nihil iſte nec auſus, Nec potuit.*

They were our owne *Sinnes* that crucified him: our owne *Sinnes* they were, that nayled him to the Croſſe. And yet notwithſtanding all this, if wee conſider the caſe aright, that which Tully [s] ſaid of Teares in generall, *Nihil lachryma citius areſcit*: Nothing ſooner dryes vp thē Teares, the ſame may be ſaid, and done, concerning our *Teares* in this kind

[s] *Tull. ad Heren. l. 2.*

kinde. For vnleſſe our Saviour thus had died, we had died everlaſtingly. *Si ille non occideretur*, [t] ſaith S[t] Auſten, *Mors non moreretur*. And therefore S[t] Auſten againe, *Hodierno die Dominus noſter pependit in cruce*, [u] ſaith he, *& nos epulamur, vt diſcatis quoniam Crux Chriſti Feriæ ſunt & Nundinæ ſpirituales*. O my Brethren, ſaith S. Auſten, it was vpon this Goodfryday that our Lord did hang vpon the Croſs, and yet we feaſt, and all to learne thereby that the Croſſe of Chriſt is a Iouiall time, and a ſpirituall kind of Mart. And againe in another [x] place, *Illuſiones & probra quæ pertulit Chriſtus, Crucem, Mortemq; eius non ſuſpiriis ingemiſcimus, ſed continuis celebramus laudibus*. Thoſe Scoffes & Scornes that Chriſt endured, that Croſſe & Death of his, we doe not bewaile with teares, but laud and celebrate with continuall prayſes.

[t] *Aug. de Temp. Ser.* 174. p. 698

[u] *Aug. de Temp. Ser.* 130. p. 631

[x] *Aug. de Temp. Ser.* 181. p. 706.

Rowſe vp thy ſelfe then diſtreſſed Soule, thou that griev'ſt, & groaneſt ſo much vnder the Burthen of thy Sinnes: thou whom Sathan hath made to ſee ſo many Horſes and Chariots about thee, whoſe names are LEGION for they are many, and cry'eſt out in great agony, [y] *Alaſſe Maiſter, how ſhall we doe?* My anſwere ſhall be vnto thee that of [z] Eliſha, *Feare not, for they that be with vs, are more then they that be with them*. Nay CHRIST thus crucified, and CHRIST once crucified but thus, & but one only CHRIST, how is he more then all of them, were they againe as many more. Witneſſe the Apoſtle to the Coloſſians, *You* [a] ſaith he, *which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath he quickned together with him forgiving you all your treſpaſſes, and putting out the handwriting of ordinances that was againſt vs, which was contrary to vs, he even tooke it out of the way, and faſtned it vpon the* CROSSE. *And hath ſpoyled the Principalities, and Powers, and hath made a ſhew of them openly, & hath triumphed over them in the ſame* CROSSE. And againe to the [b] Romanes, *Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtificth. Who ſhall condemne? It is Chriſt*

[y] Mark 5. 9.

[z] 2 King. 6. 16.

[a] Coloſſ. 2. 13.

[b] Rom. 8. 34.

which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs. And therefore in the words immediatly following, *Who* [c] saith he, *shall separate vs from the loue of Christ? Shall Tribulatiō, or Anguish, or Persecution, or Famine, or Nakednes, or Peril, or Sword? In all these things we are more then Conquerours through him that loued vs. For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

[c] Rom. 8. 35.

Oh, but thou wilt say, this is nothing vnto ME in particular, this is to the Elect in general, but what shall I finde in Gods word in particular to *My selfe*? What? But to apply by a true Faith that to thy selfe in particular, that which is generally there set downe. So the Prophet *Esay*, as a Minister, to another in particular, [d] *Hee is neere that iustifieth thee, who will contend with thee? Behold the Lord God will helpe thee, who is he that can condemne thee?* So the Apostle *S. Paule*, vnto himselfe, *I liue* [e] saith he, *by the faith in the Sonne of God, who hath loued* ME, *and given himselfe for* ME. Nay, will you see how the same Apostle applyeth that in particular to any one, which in particular was spoken to an other? The place is, *Heb.* 13. 5, where that which was said to *Iosua*, Iosh. 1. 5, *As I was with Moses, so will I be with thee: I will not leaue thee, nor forsake thee*, the Apostle applies to any Hebrew, any Christian whatsoever, *Let your conversation* saith he, *be without couetousnesse, and be content with those things which yee haue: for he hath said, I will not faile thee, neither forsake thee.* To apply then the words of my Text. Are they here set downe in generall, *Surely he hath borne our infirmities, & carried our sorrowes: he was wounded for our transgressions, he was broken for our iniquities*, & so forth? [f] Mix with Faith but what thou heare'st, and thou maist as truely say of thy selfe in particular,

[d] Esay 50. 8.

[e] Gal. 2 20.

[f] Heb. 4. 2.

Surely

Surely he hath borne My *infirmities, and carried* My *sorrowes. He was wounded for* My *transgressions, he was broken for* Mine *iniquities: the chastisment of* My *peace was vpon him, and with his stripes, I am healed.*

But alas to what end and purpose speake I now to *Distressed Soules*? Where are they? Where liue they? Where may we but heare of such an one? I for my part would honour the ground that such an one treads vpon, I would kisse euen the shadow of such an ones Feet. We may see on the contrary a world of *hayry* g *Scalpes* that goe on still in their wickednes, that add (as *Moses* h speakes) *Drunkennes vnto Thirst*, that is, Security vnto Sinne, & assemble them selues by i companies in Harlots houses. To such indeed may I venture to speake, for where are there not some such, and therefore euen in this Assembly supposing there may be One at the least, let me single him out in a word, or two, be it at his owne choice to be bettered by it.

g Psal. 68.21.
h Deut. 29.19.
i Ier. 5.7.

When Israel k saith the Psalmist, *came out of Egypt, & the house of Iacob from among the strange people, the Sea saw that and fled, Iordan was driuen backe. The mountaines leaped like Rams, and the little hils like young sheepe.* Whereupon the Psalmist beginning to reason with them, *What ayleth thee, O thou Sea, that thou fleddest? And thou Iordan, that thou wast driuen backe? Ye mountaines that yee skipped like Rams, and yee little hils like young sheepe?* The answere there is, as it is in one of our m Trāslations, n *The earth trēbled at the presence of the Lord, at the presence of the God of Iacob.* Aske in like māner, oh thou Miscreant, aske of that greater *Light* of heaven, why at the death of Iesvs he became so farre eclypsed, as that he was nothing like his wonted selfe whē he so much o reioiced to run his course, and will not he tell thee of like presence of the selfe same Lord, & God of *Iacob*, & how he then died on the Crosse? Will not he tell thee, that the same *Ierusalē* which Iesvs had p crowned with such Glory, that it was the ioy of the whole Earth, crowned him againe with r thorns? That that

k Psal. 114.1.
m English Bible printed 1608.
n Psal. 114.7.
o Psal. 19.5.
p Psal. 48.2.

People

q Exod. 12. 36. People which IESVS q laded with ſpoyles out of Egypt,
ſpoiled him of the Robes he wore? That they for whō IE-
r Pſal. 106. 9. SVS r dryed vp the red Sea, to lead them through the Deep
as through a wildernes, dryed vp the Ocean of his bloud
by ſpilling it on the ground? That they whom in the daie
s Pſal. 78. 15. time IESVS s led with a clowd, and all the night through,
with a light of fire, conſpired againſt him by day, and in
t Ioh 18 3. the night came with t Lanterns, and Torches, and Wea-
Mat. 26. 55. pons, as if they had come to take a Thiefe? That IESVS
u Pſal. 78. 24. who rained downe u Manna for them, and made them
bread of the wheat of heaven, had from them, and by their
x Ier. 11. 19, meanes x *Wood mingled with his bread?* That IESVS who
Vulg. gaue to them water out of the very y Rocke, had z Vine-
y Num. 20 11. gar and Gall given him againe by way of amends? Excee-
z Mat. 27. 48. ding great Ingratitude, and as a Body would thinke vn-
a Dan. 13. 56. matchable, and yet ſee, oh ſee, thou a Seed of *Canaan*, and
not of *Iuda*, whether thy Ingratitude towards him be not
more by much, much more. For *they* for their parts knew
not, no *they* knew not what they did, our Saviour him-
b Luk. 23. 34. ſelfe did beare thē witnes, *Father*, b ſaith he, *forgiue them,*
c 1. Cor. 2. 8. *for they know not what they doe*: & *had they knowne it* c ſaith
the Apoſtle, *they would not haue crucified the Lord of glory:*
but *thou* canſt not be ignorant, how thou doeſt crucifie
d Heb. 6. 6. him d againe. *They* did it then, & at that time when as his
e Pſal. 2. 2. Glory was not known, and the e Kings of the earth ſtood
vp againſt him, and the Rulers tooke counſell togither:
f Eſay 49 23. *thou* when Kings are his nurſing f Fathers, and Queenes
his Nurſes. *They* did it then, and at that time when they
had not yeelded him any alleageance, nor caſt downe
their crownes before him, *thou* after thou haſt beene na-
med with that moſt ſacred name of a CHRISTIAN, and haſt
beene obliged to him by *Baptiſme*. But what doe I ſpeake
to ſuch Beloved, as if ſuch were now preſent. Such were I
ſure were here, I would ſpeake vnto them as this our Pro-
g Eſay 1, 10. phet doth to their like in his time: g *Heare the word of the*
Lord oh Princes of Sodom, hearken vnto the law of our God,

oh

oh People of Gomorrah. Such were I ſure were here, I woulde ſpeake vnto them as the Prophet *Ieremy* doeth, [h] *Drinke, and be drunken, and ſpew and fall, and riſe no more, becauſe of the ſword which the Lord will ſend among you.* Such were I ſure were here, I would ſpeake in the wordes of the Prophet Habakkuk: [i] *Woe vnto him that giveth his Neigbour drinke: thou ioineſt thine heate, and makeſt him drunken alſo, that thou mayſt ſee their privities. Thou art filled with ſhame for glory: drinke thou alſo and be made naked: the cup of the Lords right hand ſhalbe turned vnto thee, and ſhamefull ſpewing ſhall be for thy glory.* But for in truth I am perſwaded that there are no ſuch here in this Audience, let me now come to you that are here, and ſee what vſe our ſelues may make, of all that hitherto hath beene ſpoken.

[h] Ier. 25. 27.

[i] Habak. 2. 15.

Wee haue heard then out of this Scripture the Summe of the *Whole Bible*, even of the *Old*, and *New* Teſtament, to wit, CHRIST IESVS, and him CRVCIFIED: or to ſpeake in the Apoſtle S[t] Pauls [l] phraſe, *Sanguinem Crucis*, THE BLOVD OF THE CROSSE. We haue ſeen what our Saviour hath done for vs many hundred yeares agoe before that ever we were borne. How the blood of IESVS CHRIST doth [m] cleanſe vs from all ſinne. *S[t] Peter* ſpeaking of this his Croſſe, and how our Saviour bare our Sins in his Body on the tree, inferreth immediatly after: *That we,* [n] ſaith he, *being delivered from ſinne, ſhould liue in righteouſneſſe.* So Zacharias, Iohn Baptiſts Father, but he goeth one ſtep farther, *That wee,* [o] ſaith he, *being delivered out of the hands of our enemies, ſhould ſerue him without feare all the daies of our life, in holineſſe and righteouſnes before him.* So the Apoſtle vnto Titus, and hee adds one thing more then Zacharias did. *The grace of God,* [p] ſaith he, *that bringeth ſalvation vnto all men, hath appeared, and teacheth vs that we ſhould denie vngodlineſſe, and worldly luſts, & that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world.* All comes to one reckning, and you ſee, Belo-

[l] Coloſſ. 1. 20.

[m] 1 Ioh. 1. 7.

[n] 1. Pet. 2. 24.

[o] Luk. 1. 74.

[p] Tit. 2. 11.

ved, withall, the true vſe we are to make of this CROSSE of CHRIST ſo much ſpokē of. If ſo be we make a ¶ Dung-cart of it to lade it every day with Sinnes, groſſe and enormous Sinnes, and the next time it is brought vnto vs, to haue as much more for it againe, and all for it hath rid vs ſo well already, we much miſtake this CROSSE of CHRIST, nor is it giuen vs to ſuch purpoſe. The *Mercies* of God are great, but his *Iudgements* are great too. If after deliverance from Sinne (the effect of this his CROSSE, and which principally wee obtaine in receauing the holy Sacrament) we liue not *In righteouſneſſe*, as ſpeaks S. Peter, or ſerue him not *In Holineſſe*, and *Righteouſneſſe*, as Zacharias ſpeakes, or liue not *Soberly*, and *Righteouſly*, & *Godly*, as ſpeakes the Apoſtle *S.* Paule, *Soberly* in regard of our ſelues, *Righteouſly* in regard of our Neighbours, *Godly* in regard of our Saviour, well may wee talke of this his CROSSE, but wee ſhall bee benefitted by it never a whit. Howſoeuer it proue to others, doubtleſſe to vs it may proue but a Dreame. *An hungry man dreameth*, [r] ſaith this our Prophet, *and behold he eateth, and when he awaketh his ſoule is emptie: a thirſtie man dreameth, and loe hee is drinking, and when he awaketh, behold, he is faint, & his ſoule longeth.* Right ſo in this caſe; They ſuppoſe all is well, *Come,* [ſ] ſay they, *let vs enioy the pleaſures that are preſent, and let vs cheerefully vſe the creatures as in youth. Let vs fill our ſelues with coſtly wine, and oyntments, and let not the floure of life paſſe by vs? Let vs crowne our ſelues with Roſe buds afore they be withered. Let vs all bee partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in every place: for that is our portion, and this is our lot*: our Saviour hath paid al the Shot; And ſo they betake themſelues at length to *Sleepe*, even to their *Dead ſleepe*. But when the Trumpe ſhal awake them at laſt with this, or the like ſound, *Behold the Bridegroome commeth*, Mat. 25. 6. the Fooliſh Virgins can tell thē how they themſelues ſped in like caſe. [t] *Lord, Lord, open to vs*, was but ſilly Rhetoricke to perſwade that the

¶ B. *Andrews* Sermons of the combate betweene Chriſt & Satan. *Ser.* 5. *pag.* 68. *b & Ser.* 7 *p.* 95.

[r] Eſay. 29. 8.

[ſ] Wiſd. 2. 6.

[t] Mat. 25. 11.

the Doares of Heaven should be opened. Nor shall they speed a whit better, who shall vse more wordes to that purpose, *Many*, [u] saith our Saviour, *will say vnto me in that day, Lord, Lord, haue wee not by thy Name prophesied? and by thy Name cast out Divells? and by thy Name done many great workes? And then*, saith our Saviour, *will I professe to them, I never knewe you: depart from mee yee that worke iniquitie.* Let vs not flatter then our selues in our Sinnes. Excellent are the words which the Sonne of Syrach hath, and worthy to be written in letters of gold: *Say not I haue sinned, and what evill hath come vnto me? for the Almightie is a patient rewarder, but hee will not leaue thee vnpunished. Because thy sinn is forgiuen, be not without feare to heap sin vpon sin. And say not the mercy of God is great, he wil forgiue my manifold sinnes: for Mercy & Wrath come fro him, & his indignation commeth downe vpon Sinners.* It is somewhat shorter which hee hath in another [y] place, but it is as effectuall to the purpose, *Bind not two sinnes together: for in one sinne shalt thou not be vnpunished.* True it is, it is very true, that *Christ Iesus* came into the world to saue Sinners, the Apostle S[t] Paule [z] saith it of him, I, he saith it of himselfe, *The sonne of man*, [*] saith he, *is come to seeke, and to saue that which was lost*, and therefore he preferred whē time was, the [a] *Publican*, before the *Pharisee*, [b] *Mary Magdalen* before *Simon*, [c] banquetted his *Prodigall Sonne* more sumptuously then his ever obedient *Brother*: [d] carried on his owne Shoulders his lost *Sheep*, [e] lookt most narrowly for his lost *Groat*, [f] requited their Paines with equall *Wages* that came to worke at vnequal Houres: in a word, that [g] taught *S.* Peter that most Christian Arithmetike (and therefore himselfe no doubt was most expert in it) of Multiplying *Seaven Times*, by seaventie times seaven times, in forgiving his Christian *Brother*: and yet is that as true which the Apostle hath to the Hebrews, and ought especially to be heeded by vs, [h] *Let vs please the Lord with reverence & feare, for even our God is a consuming Fire.* He

[u] Mat. 7. 22.
[x] Ecclus. 5. 4.
[y] Eccl[us]. 7. 8.
[z] 1. Tim. 1. 15.
[*] Luk. 19. 10.
[a] Luk. 18 14.
[b] Luk. 7 44.
[c] Luk. 15. 23.
[d] Luk 15. 5.
[e] Luk. 15 8.
[f] Mat. 20. 10.
[g] Mat. 18, 22.
[h] Heb. 12, 29.

is not now as hee was to the Buſh, Exod. 3. 2. *The buſh burned with fire, and the buſh was not conſumed:* no, *For behold, the day commeth that ſhall burne as an oven, and all the proud, yea, and all that doe wickedly ſhall be ſtubble, and the day that commeth ſhal burne them vp, ſaith the Lord of hoſts, and ſhall leaue them neither root nor branch*, Malachy 4. 1. As ſoone as Sinne then begins to ſprout in vs, bee it but (as it were) a dram of *Pride*, a thought of *Pleaſure*, a deſire of *Revenge*, or vnlawful *Gaine*, &c: let vs doe as was to be done to the [i] *Children* of the Daughter of *Babylon*, euen take them, and throw them againſt the Stones. *Dum parvus eſt hoſtis,* [l] ſaith S. Ierom, *interfice: ne zizania creſcant, elidatur in ſemine:* Let vs ſtrangle Sinne while it is but a Brat, leaſt if we ſuffer it ſtill to grow, in continuance of time it ſtrangle vs. It was a wiſe ſaying of *Vlyſſes* in the [m] Poet,

Matris quidem me mœror attonitæ movet,
Magis Pelaſgæ me tamen Matres movent,
Quarum iſte magnos creſcit in luctus puer.

Right ſo, Beloved, ſay to COVETOVSNES; Of a trueth thou moveſt me ſomewhat, in that thou doeſt promiſe vnto me ſuch heaps both of *Silver*, and of *Gold*, yet our Saviours words mooue me [n] more, *What ſhall it profit a man though he ſhould winne the whole world, if he looſe his owne Soule?* So likewiſe vnto PLEASVRE; Of a truth thou moveſt me ſomewhat, thy Beauty is ſo pleaſing, & I well remember Solomon [o] ſaith, *Stollen waters are ſweet, & hid bread is pleaſant*: but forasmuch as hee addeth withall, *That the Dead are there, & That her Gueſts are in the depth of Hel:* packe hence, be gone, for out of Hell is no Redemption. So likewiſe to CAROWSING; Of a truth thou moveſt me ſomewhat, thy Cuſtome is now a daies growne ſo great, howbeit ſince the Prophet *Eſay* [p] ſaith, *Woe vnto them that riſe vp earely to follow drunkenneſſe, and to them that continue vntill night, til the wine doe inflame them*: And [q] againe, *Woe vnto them that are mighty to drinke wine, and*

[i] Pſ. 137. 9.

[l] Hier. ad Euſtoch. de Inſt. Virg.

[m] Senec. Troas Act 3. ſc. Matris quidem.

[n] Mat. 16. 26.

[o] Prov. 9. 17.

[p] Eſay 5. 11.

[q] Ver. 22.

to

to them that are ſtrong to poure in ſtrong drinke : let them follow their Liquor that liſt, I ſhall be rather of their Society, *Qui inebriabũtur ab vbertate Domus tuæ: et* [f] *Torrẽte voluptatis tuæ potabis eos*: who ſhall bee ſatiſfied with the plenteouſneſſe of thy Houſe, O Lord, and to whome thou ſhalt giue drinke of thy Pleaſures, as out of the River.

[f] Pſal. 35. 9. Vulg.
[f] Pſal. 36. 8.

Concerning Sins already paſt, you ſee what God hath now done for you. He hath not only forgiven them to you, vtterly wiped them away, but this Day as many as would, he hath admitted to his TABLE. He hath given you there his beſt *Welcome*. Thouſands of his deare Children are this day deſirous of the entertainment you haue had, and what in one reſpect, what in an other, they cannot obtaine it, no not with teares. Happy we, if we knew our Happyneſſe. But if ſo be we now returne againe as doth the [t] *Dogge* to his owne *Vomit*, or as the *Sow* that was waſhed, to the wallowing in the mire, our ſtate is dãgerous, our caſe fearefull. S[t] *Auſten* ſpeaking of the Dog, *Si Canis*, [u] ſaith he, *hoc faciens horret oculis tuis, tu quid eris oculis Dei?* If thou abhorreſt to ſee a Dog to doe ſo beaſtly in thy ſight, imagine what thou thy ſelfe art, if ſo bee thou ſhouldſt ſo doe, in the ſight of God. But enough now at this time.

[t] 2. Pet. 2. 22.
[u] *Aug. in Pſal.* 83. p. 630.

The God of Heaven ſo bleſſe vs, and the ſeed that hath beene ſowen, &c.

OVR SAVIOVRS RESVRRECTION.

Easter Day April. 8. 1610.

But now is Chriſt riſen from the dead, & was made the firſt fruits of them that ſlept. For ſince by man came death, by man came alſo, the reſurrection of the dead. 1. Cor. 15. 20.

THE compariſon is not vneven, Right Worſhipfull, and dearely Beloved, which that golden mouthed Father S^t *Chryſoſtom* doth make, betweene S^t *Paule*, & that glorious *Sunne* in the Firmament. The Pſalmiſt ſpeaking of that Sun: *It commeth forth*, [a] ſaith he, *as a Bridegroome out of his chamber, & reioyceth as a Gyant to runne his courſe. It goeth forth from the vttermoſt part of the heaven, and runneth about vnto the end of it againe, and there is nothing hid from the heat thereof.* And S^t *Chryſoſtom* ſpeaking of *S. Paule*, *The Apoſtle S. Paul*, [b] ſaith he, *is vnto men as it were a ſecond Sunne, who with the radiant Beames of his Tongue hath illightned the whole World, and compaſſing about all Nations hath followed the courſe of the Sunne indeed.* Which that we may conceiue the better, let vs compare more at large the *Sun*, & S^t *Paule* togither. *Firſt* then for the Creating of this Sun, we ſhall finde it in the ninth Chapter of the Acts when like

[a] Pſal. 19. 5.

[b] *Chryſ. Tom. 3. de laud. D. Pauli. Hom. 8.*

like that other Sun in the firmament being produced out of darknes, *there fell from his eies as it had beene ſcales, and ſuddainely he receiued ſight, and roſe, and was baptiſed*, Act. 9.18. The riſing of this Sunne was in the thirteenth of the Acts, & yonder Sunne as it riſeth to vs, when it appeareth aboue our [c] Horizon: ſo aroſe the Apoſtle *S^t Paule* aboue the Horizon of the Church, when as it was ſaid vnto the Church by the mouth of the Holy Ghoſt, *Separate me Barnabas and Saul, for the worke whereunto I haue called them*, Act. 13.2. The way whereby the Sunne goeth is called by Aſtronomers the *Zodiacke*, in the which are twelue *Signes*, which being diuided into foure *Triplicities*, ſquare out into foure partes, the foure Seaſons of the Yeare. The *Signes*, (as it were) in our Apoſtles *Zodiacke*, were the *Regions* of the world, which himſelfe dividing into as many parts as are the Seaſons of the Yeare, in viſiting euery of them he made (as it were) foure [d] Travailes. His *firſt* Travaile is compriſed in the 13. and 14. Chapters of the Acts: his *Second*, in the 15, 16, 17, and part of the 18. Chapter: his *Third*, from part of the 18. to the 26: his *fourth*, & laſt, in the 27, and 28. being the two laſt Chapters of that Bocke. The *Degrees* (if I may ſo tearme them) of euery of theſe *Signes*, or (to ſpeake a little more plainely for the capacity of ſome among you) the Places through which he paſt in euery of theſe his Travailes, were in his *firſt* Travaile, *Seleucia, Cyprus, Pamphylia, Antioch in Piſidia*: & his more ſpeciall Places of aboad, were *Iconium*, and *Lyſtra*. The places through which he paſſed in his *ſecõd* Travaile, were *Syria, Silicia, Aſia minor, and Greece*: and the more ſpecial Places of his aboad were *Theſſalonica, Berœa, Athens, Corinth*, and *Epheſus*. The Places through which he paſt in his *third* Travaile, were *Galatia, Phrygia*, & *Greece* againe: and the more ſpeciall places of his aboad, were *Epheſus* againe, *Macedonia, Troas, Aſſos*, and *Miletum*: from whence returning by *Coos, Rhodes, Phœnicia, Tyrus, Ptolemais, Cæſarea*, and ſo forth, he arrived at length at *Ieruſa-*

[c] Caſtle of knowledge. p 54.

[d] *Moſis Pſlacheri Analyſ. Typ. p 546. &c.*

Ierusalem. The places through which he past in his *fourth* and last Travaile were *Sidon*, *Cyprus* againe, *Mira*, *Gnidus* and *Creet*, and the most speciall Place of his aboad was *Rome*. And at Rome this Sun did set, even as the Sunne sets at his going downe, being (as Antiquitie deliuers to vs) beheaded at Rome the selfe same day that S^t^ Peter there was crucified. *Then was Peter*,[e] saith Tertullian, *girded by another, whenas he was girded to the Crosse. Then was Paule a freeman borne of the City of Rome indeed, when by the nobilitie of Martyrdome, he was borne (as it were) againe.* And speaking in another place of the Church of Rome: *Where Peter*,[f] saith he, *was crucified like to our Saviour Christ, & Paul beheaded like Iohn the Baptist.*

[e] *Tertul Scorp. adverſ Gnoſt. p 615.*

[f] *Tertul de Præ ſcript. adverſ. Hæret. p. 83.*

Now *Greece*, Beloved, being one of the Places which this our Apostle past in his *second* Travaile, and *Corinth* in that his Travaile, one of the more speciall Places of his aboad, wee shall finde in the 18 Chapter of the Acts, both from whence it was he thither came, and what it was hee there did, and how long it was he there staid. The Place he came from, was ATHENS the most famous place in all Greece. *Athens, the Greece of Greece*, as [g] one calls it; the *Grecian Vesta*, as [h] another; *The Sunne, the Soule of Greece*, as a[i] third; *Athens, the common schoole of Mankind*, for so [l] Diodorus Siculus tearmes it; *Athens*, [m] saith Philo Iudæus, *the same in Greece, that the Apple is in the Eye, or Reason in the Mind; Athens within whose Walls the only wits of Greece were inclosed*, so Paterculus; In a word, *Athens* was as OXFORD is, an Vniversitie, and a *City*. What it was he did at *Corinth*, is related by himselfe in divers passages of this Epistle. He for his part there [o] *planted*, that is as PS. Ansten vnderstandeth it, *hee did there Evangelize*, there it was Apollos *watered*, that is, as the same Father interpreteth it, there Apollos did *baptise*, *Sed Deus incrementum dedit*, but God gaue the increase. According to the grace of God giuen vnto him, *as a* [q] *skilfull Master Builder he* there *laid the Foundation*.[r] *In Christ Iesus he be-*

[g] *Thucyd Hist. l. 1.*

[h] *Cœl. Rhodig. l. 18 c. 25.*

[i] *Demosth de Cor.*

[l] *Diodor. Sic. Biblioth. Hist. l. 12.*

[m] *Philo Iud. lib Quod omnis probus liber*

[n] *Vell. Paterc. l. 1.*

[o] 1. Cor. 3. 6.

[p] *Aug ep 48 p. 122*

[q] 1. Cor 3. 10.

[r] 1. Cor. 4. 15.

got them through the Goſpell. They were his worke in the
[c] 1.Cor.9.1. *Lord*, and *had he not beene* (as himſelfe [c] writes) *an Apoſtle vnto other, yet doubtleſſe he was vnto them, for they were the ſeale of his Apoſtleſhip in the Lord.* The aboad hee made in this Citie was ſomewhat longer then vſually hee made in other places, it being ſome *Twelue month & an halfe*: ſoiourning at the firſt with *Aquila*, & *Priſcilla*, of whome he ſpeakes in diuers places: and afterwards with one *Iuſtus*,
[t] Act.18.7. who dwelt [t] neerer to the Church then they did.

Having thus long ſtaid among them, and gone at laſt from thence (& cauſe there was he ſhould be gone, for he was as the *Sun* I told you, not alwaies fixed in one place) then Sathan, loe, began his prizes, he made havock of the
[u] 1.Cor.3.3. Flocke, he [u] ſent in *Enuying*, he ſent in *Strife*, he ſent in *Cõtentions*, and *Diuiſions* among them. And as they that are once going downe a ſteepe Hill, cannot poſſibly ſtay thẽſelues till they come to the very bottome: ſo theſe *Corinthians* forgetting their old Inſtructor, and wholy addicted now to New, came at length to that downefall as that they ſtucke not to call in queſtion (nay more then to call) the very cheefeſt Article of Chriſtian beleefe,
[x] *Vid. Chryſ. in 1. Cor. 15. Hom. 38. p. 625.* THE RESVRRECTION OF THE DEAD. *Some* [x] affirming that it was not at all; *ſome* that it was already paſt; & *ſome* that it concern'd not the Body ſo much as the Renuing of the minde, into ſo many wandring Errors did they wofully caſt themſelues, who ſo wilfully forſooke that Path that the Apoſtle at firſt trod out vnto them.

[y] *Quod voce nõ poterat Manu & Literis eſt locutus.* Ambr. *in Luc. l. 2. de Zacharia. Euãgelizo manu & ſcriptione quoad poſſum.* Dr Reyn. *de Idol. Eccl. Rom. Ep. ad Com. Eſſex.*

The Apoſtle, who vpon this Newes was by all likelyhood much daunted, and well perceauing that if he helpt not in time, it would be the hazard of ſo many Soules, betakes himſelfe vnto his PEN, and [y] preacheth now vnto them by way of Writing, that he who in former times by the high Priſts *Letters* had ſo much perſecuted the Chriſtians, might by *Letters* of his owne, indeavour as much as might be, to preſerue them againe in all good ſort.

Among his ſeveral *Letters* to this purpoſe, ſome foure-

teene

teene in all, is this Epiſtle of his to the Corinthians written vnto them from *Philippi*. Wherein after ſundry paſſages of a many matters he had in hand. As *firſt* and formoſt in the *foure firſt* Chapters, concerning the Schiſmes that were among them: in the *Fift*, concerning the inceſtuous Perſon: in the *Sixt*, concerning their quarrels: in the *Seaventh*, concerning Queſtions about Mariage and Virginitie: in the *Eight*, concerning things that were offered vnto Idols: in the *Ninth*, concerning the weake Brethren: in the *Tenth*, concerning Puniſhments that befel the Iſraelites for ſinne, and might in time befall themſelues too: in the *Eleventh*, concerning their behaviour in their publike Aſſemblies, and Congregations, and Adminiſtration of the Sacraments: in the *Twelfe*, *Thirteenth*, and *Foureteenth*, concerning Spirituall Gifts: he commeth in this *Fifteenth* Chapter (from whence the words of my Text are takē) to the grand Queſtion of all, concerning the *Reſurrection of the Dead*, which vntil he commeth vnto my Text, he hādleth in this manner.

Firſt, and formoſt, he makes a Preamble, and that in the firſt, and ſecond Verſes. *Secondly* he proues by many Reaſons the Reſurrection of the dead: two of them before my Text, foure, come after. The *Firſt* he proues it by, is by the example of our Saviour, and it is in this Chapter from the third verſe to the eighteenth, and it is in effect thus much: *If there be no Reſurrection of the dead, then was Chriſt not raiſed from the dead: but Chriſt is raiſed from the dead, therefore is there a Reſurrectiō.* The *Second* reaſon is in the nineteenth Verſe, & the Summe of it is this: *If ſo bee Chriſtians in this life only, doe hope in Chriſt, then are they of all men the moſt miſerable: but Chriſtians are not miſerable, much leſſe of all men the moſt miſerable, therefore in this life onely, they hope not in Chriſt*, and conſequently they are to riſe againe from the dead, that they may bee partakers of that Hope concerning the Life that is to come.

Being thus farre on his way, he turnes a little aſide to

the better confirming of that which hee had deliuered a little before. Hee had delivered a little before, namely in the ſixteenth verſe (and it was part of the firſt Reaſon hee had made) that if ſo bee there were no Reſurrection of the dead, thē that Chriſt was not raiſed at all. He now aſſumes that Chriſt is raiſed, and it is the whole ſcope of this my Text, & whereof I ſhall God willing entreat at this time, *But now is Chriſt riſen from the dead, and was made the firſt fruits of them that ſlept, for ſince by man came death, by man came alſo the Reſurrection of the dead.*

Which words, were I to handle before the Learned only, ſuch as ſome of you are, that here are preſent, I would obſerue out of the ſame theſe ſeverall parcels to be conſidered: *Firſt*, a Propoſitiō: *Secondly*, the Reaſon of that Propoſition. The Propoſition in theſe wordes: *Chriſt is riſen from the dead, and was made the firſt fruits of them that ſlept.* The reaſon in theſe, *For ſince by man came death, by man came alſo the Reſurrection of the dead.* In the Propoſition I would obſerue theſe points, *Firſt*, the Matter, *then* the Maner. The Matter in theſe wordes: *But now is Chriſt riſen from the dead.* The Manner in theſe, *And was made the firſt fruits of them that ſlept.* In the Reaſon I would obſerue theſe points, *Firſt* the Antecedent, *Secondly* the Conſequent. The Antecedent in theſe words, *Man*, and *Death*: the Conſequent in theſe, *Man*, and the *Reſurrection of the dead*: but being a many of you as you are, and my ſelfe being a Debtor to the *Wiſe*, and to the *Vnwiſe*, to ſuch as are *Strong* in Chriſt, and to ſuch as are *Babes*, I will betake my ſelfe to a plainer Method, ſuch as the meaneſt of you may conceaue, namely *firſt* by diſcourſing of the words of this my Text as here they lye in order, and *then* by gathering thence ſuch Inſtructions as the ſame ſhall afford vnto vs. Firſt and formoſt then as touching the Words: *But now is Chriſt riſen from the dead,*

Rom. 1. 14. 1. Cor 3 1.

Who it is, is meant by Chriſt here, the meaneſt amongſt vs is not ignorant of, Our very Beliefe informes vs of him when

when euen in our Infancie we learne to ſay, *And in Ieſus Chriſt, his only Sonne, our Lord.* Beſides that afterwardes when we come to greater groath wee make not a Prayer or in the Church, or in our priuate houſes at home, but the Concluſion you know is, either in ſo many words, or in ſenſe, *Through Ieſus Chriſt our Lord.* The ground whereof, is that of our Saviour, Ioh. 16. 23, *Verely, verely, I ſay vnto you, whatſoever yee ſhall aske the Father in my name he will giue it you.* And againe, *Aske and you ſhall receiue, that your ioy may be full,* Ioh. 16. 24. Howbeit all of vs that aske in Chriſt his name, doe not all perhaps know why our Saviour was named *Chriſt.* The word in truth is a Greeke word, and ſignifies *Annointed.* Now as among the Iewes before the comming of our Saviour three ſortes of men were annointed with oile, as [a] PRINCES, [b] PRIESTS, and [c] PROPHETS, [d] *partly* to ſignifie the great Conflicts they were every of them to indure, *partly* the plentifulneſſe of Gods Spirit, that by that annointing was given vnto thē right ſo Beloued, our Saviour himſelfe being annointed by the Lord, Firſt to be our PROPHET, Secondly to be our PRIEST, & Thirdly to be our PRINCE, had therevpon this name *Chriſt*, that is, *Annointed*, given vnto him. He was a *Prophet*, I, *A Great Prophet*, Luk. 7. 16. He was a *Prieſt*, I, *An High Prieſt*, Heb. 5. 5. He was a *Prince*, I, *A Prince for ever*, Luk. 1. 33. The time he was thus annointed in, was the time of his Conception, euen before he was borne, & therefore he was no ſooner borne, but an Angel [e] ſaid vnto the Shepheards, *Behold, I bring you tidings of great ioy that ſhal be to all the People: that is, that vnto you is born this day, in the City of Dauid a Saviour which is Chriſt the Lord.* So that this *Annointing* though it were not with material oile, yet was he annointed notwithſtanding. *The Lord annointed him*, Eſay, 61. 1. & *God, euē his God, hath annointed him with the oile of gladnes aboue his Fellows*, Pſ 45. 8. And thus much of *Chriſt* here in this place, now cōcerning the Wordes annexed, *But now is Chriſt riſen from the dead.*

[a] *Saul and Dauid.* 1. Sam. 10. 1. & 1. Sam. 16 13.
[b] *Aaron, and his Sonnes.* Exod 30. 30. & Levit 8. 12.
[c] *Eliſha* the Prophet, 1 King 19. 16.
[d] *Vid. P. Mart. Loc Com. Claſſ. 2. Loc. 17.*
[e] Luk 2. 10.

[f] *Muſc. in hunc loc.* This word *Now*, here in this place [f] ſaith a learned Interpreter, *Non temporis habet connotationem, ſed præmiſſæ argumentationis concluſionem*, betokens not the time whē this Reſurrection was performed, but the Concluſion of the Reaſon that was made a little before. I told you the Reaſon was, *If there be no Reſurrection of the dead, then was Chriſt not raiſed from the dead: but Chriſt is raiſed from the dead, therefore is there a Reſurrection.* The *Aſſumption* which in ſome reſpect may be called the *Concluſion* of the former Reaſon, is here ſet downe in the words of my Text, and therefore the Apoſtle here in this place, *But now is Chriſt riſen from the dead*, without any reference to the time at all, like as he ſaith elſewhere, *Now then there is no condemnation to them that are in Chriſt Ieſus*, Rom. 8.1. And thus much of theſe words, *But now is Chriſt*: It followeth, *Riſen from the dead.*

The riſing of our Savior *Chriſt* from Death to Life, doth argue that he paſt whē time was, from Life to Death. The time he paſt in from Life to Death, was (as it were) three daies ſince, when on GOOD-FRIDAY, as we commonly cal it (*Good* for vs indeed, though never *Day* more diſmall to that *Prophet*, and *Prieſt*, and *Prince* of ours, if we reſpect his manifold Sorrowes in it) when on *Goodfryday* I ſay, he [g] *humbled himſelfe, and became* [g] *obedient vnto the death, even the death of the Croſſe.* When to ſpeake in S[t] *Bernards* [h] words, *The incomprehenſible God, would needs be comprehended; the higheſt, humbled; the moſt mighty, deſpiſed; the moſt beautiful, deformed; the moſt wiſe, be like a beaſt; the immortall would ſuffer death; and to ſpeake all in few wordes, when God would become a worme. What is higher then God,* ſaith he, *what is baſer then a worme?* Howbeit as *Moſes* ſaid to the Children of Iſrael when they were environed with their Enemies, & they ſaw nothing at all but Death, Death before them, and Death behinde them, and Death on each ſide, [i] *Feare yee not, ſtand ſtill, and behold the ſalvation of the Lord, which he will ſhew to you this day*: right ſo

[g] Philip. 2.8.

[h] *Bernard de Paſſione c.17.*

[i] Exod. 14.13.

Be-

Beloved, let vs not feare at what hath beene ſaid concerning our Saviour, but behold the Salvation of the Lord which he hath ſhewed vnto vs this day. *This Day*, this very *Day*, our Saviour reſtored himſelfe to Life againe, l Death was ſwallowed vp into Victory. He that ſpake to the *Fiſh*, and it caſt vp *Ionas*, ſpake to the *Earth*, and it caſt vp *Ieſus Whom God* m ſaith St Peter, *raiſed vp, and looſed the ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it*. *Prædixit* n ſaith St Bernard, *& revixit:* hee told vs before that ſo it ſhould be, and ſo indeed it came to paſſe. o The *Earthquake* at the very time of his Reſurrection; the teſtimony of *Angels*; his manifeſtation to his *Diſciples*, to one, to two, to twelue, to more then fiue hundred at once; his *breaking of bread* amongſt them; the *prints* of his Hands and Sides; their *fingers* and nailes even thruſt in his Sides; his *appearing* at laſt to him who did moſt of all misbeleeue it, the Writer of this Epiſtle, are all ſufficient Witneſſes of the truth of this matter. *Quid expreſſius atq; ſignatius*, p ſaith Tertullian, *in hanc cauſam, aut cui alij rei tale documentum?* What can be alleaged for better proof in behalfe of the cauſe we haue in hand, what other thing hath ever been better cõfirmed to vs? So that as *Tully* q ſaid in *Roſcius* his caſe, *Hoc ego loco, ſoluto & quieto ſum animo, & quorſum recidat reſponſum tuum, non magnopere laboro: firmiſſimis enim & ſanctiſſimis teſtimonijs Virorum optimorum cauſa Roſcij communita eſt*: wee in this caſe, may ſay much better, that concerning our Saviours Reſurrection, we are, as we ought to be, fully reſolved, nor doe we paſſe a whit what *Iew*, or *Gentile*, can ſay againſt it, ſince it is ſo confirmed to vs by ſo many ſundry kindes of ſeverall Witneſſes. It followeth: *And was made the firſt fruits of them that ſlept.*

That in this place by *Them that Slept*, are meant the *Dead*, is a Note perhaps that needes not, were there not ſome in this Aſſembly, not ſo skilfull in Holy Scripture as are the reſt. Such as they are, are to know, that it is an vſuall

l 1. Cor. 15. 54.

m Act. 2. 24.

n *Bernard in Paſc. Ser. 1.*

o *Vid.* My Lord of Lond on Ionas, Lect. 30. p. 411.

p *Tertull de Reſurrect. carnis, p. 34.*

q *Tully Orat. pro Q. Roſc. Com.*

tuall phraſe of ſpeech both in Old, & the New Teſtament. Thus is it there ſaid of king *David* that he [r] ſlept with his Fathers, and of [r] *Solomon*, and [t] *Ieroboam*, and [u] *Roboam*, and the reſt. Thus is it there ſaid of [x] S[t] *Stephen* alſo, and our Saviour himſelf ſo [y] ſpake of his Frend *Lazarus* being dead. The very Heathens ſpake ſo of Death to, and therefore one of them, he cals *Sleepe*, the [a] *Picture and Counterfait of Death*: [b] an other, *the Kinſman of Death*, [c] an other, *The Brother of Death*: a [d] fourth, Τὰ μικρὰ τῆς θανάτου μυστήρια, little myſteries of death. And to ſay the very truth, diverſe and ſundry are the properties that *Death* hath with *Sleep*, and *Sleepe*, with *Death*. *Firſt*, no man living can alwaies wake, and no man alive but once muſt die. *Secondly*, a man going to his reſt puts of his Garments, and we when we are to die muſt of with this Body of ours, which is, as [e] S[t] *Cyril* cals it, *the Garment of the ſoule. Thirdly*, Sleepe as Philoſophy teacheth vs, comes from the vapours in the *Head*, and the fruit forbidden that *Adam* our *Head* taſted of, hath exhaled ever ſince ſuch a noiſome vapour in every of vs, that die we muſt, we muſt die, we muſt all and every of vs fall at length into this dead ſleepe. *Fourthly*, Sleepe is a ſweete Recreation to vs for all the labours of the Day paſt,

> [f] *Somne quies rerum, placidiſſime ſomne Deorum,*
> *Pax animi, quem cura fugit, qui corpora duris*
> *Feſſa miniſterijs mulces, reparaſq; laboris:*

and Death is a ſweet Repoſe for all our Labours, & all our Travailes. *O Death*, [g] ſaith the Sonne of Syrach, *how acceptable is thy iudgement vnto the needfull, and vnto him whoſe ſtrength faileth, and that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience. Fiftly*, no man goeth to his Reſt but he hopes to riſe againe, and no man goeth to the Graue but he ſhal riſe againe indeed. *Ideo dormientes appellat* [h] ſaith S[t] Auſten, *Scripturæ veraciſſima conſuetudo, vt cum dormientes audimus, evigilaturos minimè deſperemus. Laſtly*, he that

is

[r] 1 King. 2. 10.
[s] 1. King. 11. 43.
[t] 1 King 14 20.
[u] Ver. 31.
[x] Act. 7. 60.
[y] Ioh 11. 13
[a] *Stulte quid eſt ſomus gelidæ niſi mortis imago?* Ovid. *Amor.* l. 2. *eleg.* 9.
[b] *Conſanguineus lethi ſopor* Virg Æneid. l. 6.
[c] *Frater fratrẽ amplectitur. Vid.* Ælian *Var. Hiſt.* l. 2. c. 35.
[d] *Menander in Monoſtich.*
[e] ὕπνον καὶ σκιὰν ψυχῆς Cyril. *Hieroſ. Catech.* 4. p. 91.
[f] Ovid. *Met.* l. 11.
[g] Eccleſ 41. 2.
[h] *Aug. de verb. Apoſt. Ser.* 32. p. 277.

is easily awaked if so he be cald, and so shall wee awake when we shall be summond by sound of Trump, *for the Trump shall blow, and the dead shall bee raised vp incorruptible, and we* (that liue) *shall be changed*; 1. Cor. 15. 52. And againe, *The Lord himselfe shall descend from heaven with a shout, and with the voice of the Archangell, & with the Trũpet of God: and the dead in Christ shall rise first. Then shall we which liue and remaine, bee caught vp with them also in the Clowds, to meet the Lord in the ayre: and so shall we ever be with the Lord*, 1. Thess. 4. 16. But it is not my proiect & purpose to deliuer vnto you at this time all the mutuall correspondences that are betweene *Sleep* and *Death*, it is enough that you vnderstand that the *Dead* are meant in this place by those that *Sleepe*, and now must I shew vnto you why our Saviour is here named, *The first fruits of the Dead*, in that it is here said, *And was made the first fruits of them that slept.*

The *First Fruits* among the Iewes were those [1] kind of fruits that were first of all ripe, & brought into the Temple. They were brought into the Temple for the Priest to blesse, that in blessing of the same, the rest also that were as yet abroad in the Fields, might participate of that blessing. This it is that this our Apostle saith, Rom. 11. 16. *If the first fruits be holy, so is the whole lumpe: and if the root be holy, so are the branches.* Of *First fruits* we may read, Levit. 23. 10. & 10. 24. Deut. 26. 1. and Ezech. 44. 30. Such then being the First fruits, the meaning is, That our Saviour was the *First* that rose againe from the dead, who in that case being sanctified as the first fruits of the dead vnto God, the Dead likewise that then were, and shall bee to the worlds end, shall be sanctified alike with him. I meane such as are such fruits as he himselfe was, *Wheat*, not *Chaffe*, *Grapes*, not *Wild Grapes*, *Olives*, not *Wild Olives*, and so forth of the rest. Howbeit here it may bee obiected that seeing many before our Saviour were restored from death to life, as the [1] *Widowe of Sareptaes Sonne* by Elias the

[1] *Primitiva sunt animantiũ, & inanimantium, quę prima nascuntur, & quę primùm terra gignit.* Hier. *in Ezec.* c. 44. pag. 549. Col 1. *Primitię quantum ad terrę nascentia de septem rebus tantùm dabantur, scilicet de* Frumento, Hordeo, Vinea, Oliva, Malogranato, Ficu, & Palma. *Lyra in Deut. 26. ex Rabbi Solomone*

[1] 1. Kin 17 22

m 2.Kin.4.34.
n Mark. 5.42.
o Luk.7.15.
p Ioh. 11.44.

the m *Shunamites Sonne* by Eliſha, the n *Daughter of Iairus* by our Saviour himſelfe, as alſo the o *Widows Sonne* of Naim, and p *Lazarus* of Bethania, how our Saviour could poſſibly be the firſt fruits of the dead: it is true they were thus reſtored indeed, howbeit after their returne to life, they were ſtill ſubiect to ſinne and Death as they had bin alwaies before that. But the firſt that ever roſe into a happy and heavenly life, that without all doubt was our Saviour, who in that reſpect is tearmed *The firſt that ſhould riſe from the dead*, Act. 26.23: and, *The firſt begotten of the dead*, Rev. 1.5. *The firſt begotten of the dead*, q ſaith S. Baſil, *quia cauſa fuit, & eſt, vt omnes mortui reſurgant ad vitam immortalem*: becauſe he was, & is the cauſe that the Dead ſhould riſe againe to life immortall. It followeth in the laſt words, *For ſince by man came death, by man came alſo the Reſurrection of the dead.*

q *Vid.* B. Bilſons Full Redempt. p. 154. & p. 217.

r Baſil. Cont. Eunom. l. 4. p. 349.

How Death came firſt by Man, and by what Man, what Death, is apparant to all ſuch as haue but read, or heard read, the firſt three Chapters of Gods Booke. It is a ſtory ſet downe at large, and ſhould I as largely relate it to you, the time would cut me of, and prevent my other meditations. The Summe thereof is this. The Lord of heauen having made this great World as it were a large Volume, made afterwards an Epitome of it, and that was Man. All things elſe, s ſaith Tertullian, he created at the firſt, *imperiali verbo*, by his word. *He ſpake*, ſaith the Pſalmiſt, *and it was done, he commanded, and it ſtood faſt*, Pſal. 33.9. But as for Mā he made him, *familiari manu*, with his fingers ends, he beſtowed (as it were) much more paines in cōtriuing, and making him. Concerning the reſt of the Creatures made, *Let there be light*, t ſaith he, *and there was light*, u *Let there be a firmament, and it was ſo*, x *Let the waters bee gathered into one place, and let the dry land appeare*, and there was both Earth and Sea, y *Let there bee lights in the firmament of the heaven*, & there was both Sunne and Moone, and Starres, z *Let the waters bring forth in abundance every*

s Tertul ad. verſ. Marcion. l. 2. p. 149.

t Gen 1.3.
u V. 7.
x V. 9.
y V. 14.
z V. 20.

cree

creeping thing that hath life, and there was both Fish and feathered Fowle. [a] *Let the Earth bring forth the liuing thing according to his kind*, & there were presently Beasts, and Catle: But when he came to make MAN, hee said not let there be Man, as he said of all the rest, which had beene as sufficient for the making of him, but first, [b] *Let vs make Man*: and then, *In our image according to our likenesse*: & then, *Let them rule over the Fish of the Sea, and over the Fowle of the Heaven, and over the Beasts, and over all the Earth, and over every thing that creepeth, and mooueth on the earth*: and then hee made the *Man* of the [c] dust of the ground, and then *breathed in his face breath of life*: & then of the [d] *Rib of Man* hee made a Woman to beare him company, for as much as it was not good that the Man should be himselfe [e] alone. And here with [f] Tertullian, let vs consider ere we goe any farther, the many goodnesses of God towards *Man*. *The Goodnesse of God made him first of all, of the dust of the Earth: the Goodnesse of God breathed life into him: the Goodnesse of God gaue him dominion over all the Beasts of the Field: the Goodnesse of God afforded him such delights besides, that though he were Lord of all the world, yet his abode should be in Paradise the beautie of the world: the Goodnesse of God provided for him an Helper too*, NE QVID NON BONI: saith Tertullian, being himselfe a married man, *least any good thing might be wanting to him: the Goodnesse of God gaue him a Law too, that man himselfe might only be subiect to that God, who had made a little before, all things subiect vnto man: the Goodnesse of God foretold him the perill that would ensue if hee brake that Law, vnwilling doubtlesse*, saith Tertullian, *that ever hee should breake it, who foretold him so truely the punishment before*. Thus was *Man full of wisdome, and perfect in beautie*, as [g] speakes the Prophet. *He was in Eden the Garden of God, every pretious Stone was in his Garment*, I meane his Soule. The *Ruby*, the *Topaz*, the *Diamond*, the *Chrysolite*, the *Onix*, the *Iasper*, the *Saphier*, the *Emrod*, and the *Carbuncle*:

[a] Gen. 1. 24.
[b] V. 26.
[c] Gen. 2. 7.
[d] V. 22.
[e] V. 18.
[f] *Tertul. ad. vers. Marcion. l. 2. p. 149.*
[g] Ezec. 28. 12.

he was the annointed *Cherub*; And yet for all this what
[h] Pſ. 49. 20. became of Man at length? *Man*, [h] ſaith the Pſalmiſt, *being in honour hath no vnderſtanding, but is cõpared to the Beaſts that periſh.* Nay more then by way of compariſon too. Thoſe things are compared to other, that in no wiſe are the ſame, but the condition of the Children of Men, and the condition of Beaſts, are (as the Prophet tels vs) the ſelfe ſame. *As the one dieth ſo dieth the other* [i] ſaith he, *for*
[i] Eccles 3.19. *they haue all one breath, and there is no excellency of Man aboue the Beaſt, for all is vanitie. All goe to one place, and all was of the duſt, & all ſhall returne to the duſt.* And thus hath *Adam* plunged vs all into a *Gulph* of miſeries, inſomuch
[k] 2. Eſd. 7. 48. that all and every of vs may now ſay with [k] Eſdras, *O Adam, what haſt thou done? for in that thou haſt ſinned, thou art not fallen alone, but the fall alſo redoundeth vnto vs that come of thee. By Man came Death.*

But what? is there no *Balme* at Gilead? Is there no *Phyſitian* there? may not this *Health* of ours, this *Sinne*, this
[m] Ezec. 37.4 *Fall*, this *Death*, be healed, or recovered? *Son of man*, [m] ſaith the Lord to Ezechiel, *can theſe bones liue?* To whom whē Ezechiel anſwered, *O Lord God, thou knoweſt: Propheſie*, ſaith the Lord, *vpon theſe bones, and ſay vnto them, O yee dry bones, heare the word of the Lord. Thus ſaith the Lord God vnto theſe bones, Behold I will cauſe breath to enter into you, and yee ſhall liue. And I will lay ſinews vpon you, & make fleſh grow vpon you, and cover you with skinne, & put breath in you, that yee may liue, and yee ſhall knowe that I am the Lord.* The Lord ſpake it, and performed as much, there
[n] V. 7. was a [n] *noyſe*, and a *ſhaking*, and the *Bones* came together, *bone* to his *bone*, the *Sinews* and the *Fleſh* grew vpon them, the *Skin* covered them, & they did liue. And even as they did, ſo ſhall we, not a *Bone* of ours ſhall be miſſing, *Sinews* and *Fleſh* ſhall grow vpon vs, the *Skin* ſhall cover vs, and we ſhall ſtand vpon our *Feet* an exceeding great Army. I, & that ſo certainely as if it now were done already, *For ſince by Man came Death, by Man came alſo*, marke Beloved,

ved, *came also*, not commeth, or shall come, but *by Man came also the Resurrection of the dead.* For as *Adams Flesh* was the POISON that infected all, and every of vs: so our *Saviours Flesh* is the *Treacle* that shal quickē vs al, & every one. He was the *First-borne* of the Dead, he was the *First-fruits* of them that slept, so that we also shall rise againe, we shall reviue as he did. *Our Bodies*, as [o] speakes the Apostle, *are sowen in corruption, but they are raised in incorruption: they are sowne in dishonour, & they are raised in glory: they are sowen in weakнes, and they are raised in power: they are sowen naturall Bodies, and they are raised Spirituall Bodies. Thou sowest not* [p] saith the same Apostle, as it is in our last Translation, *that Body that shall be, but bare graine, it may chaunce of wheat, or of some other graine, but God giveth it a Body as it hath pleased him, and to every seed his owne Body.* Excellent are the words of *Tertullian* hereupon: *The Graine of corne*, [q] saith he, *is sowen without an huske, or without an eare, or beard of an eare, or without anie stem or stalke, but it riseth againe in much more plenty, well cowched together, in due order, fairely decked, and trimmed, and closed in on every side. And this is the Body God giues it, not in that it is abolished, but increased more at large.* And such a change by way of proportion shal be in our *Bodies*, and *as we haue* [r] *borne the image of the Earthly, so shall wee beare the image of the Heavenly.* Now whereas there may seeme more likelyhood of our *Saviors Body* rising againe, then may possibly be of *Ours*, forasmuch as he rose againe the third day, our Bodies are not like to rise againe manie hundreds of yeeres after their Burial (no more then theirs that haue beene buried so many, severall Ages gone and past) that [s] saith S^t *Austen*, is al one: for that both vnto humane ability as they are impossible alike, so both againe to Heavenly Power are light, and easie to be perfourmed. For *as the Sight of our Eie*, [t] saith he, *reacheth as soone to things a farre of, as it doth to things nigh at hand, and it is not longer in seeing a Mile of, then in seeing things that are*

o 1. Cor. 15. 42

p Ver. 37.

q *Scritur solum modò granum sine folliculi veste, sine fundamento spicę, sine munimento aristę, sine superbia culmi. Exurgit autem copia fœneratiū, compagine ædificatum, ordine structum, cultu munitum, & vsquequaq; vestitum. Hæc sunt ei corpus à Deo aliud, in quod nūm abolitione, sed ampliatione mutatur.* Tertul. *de Resurre. Carn. p. 57.*

r 1. Cor. 15 49

s *Aug. Epist. 49. p. 125.*

hard by: even so the Apostle saith he, enforming vs that the
[t] 1. Cor. 15 52 Resurrection shall be performed *in the twinckling of an eie*, it is as easie for Gods Omnipotencie to raise vp Carkases already dead many thousands of yeeres agoe, as those that dyed but three daies since. Nor shal it be preiudicial hereunto saith the same *S^t Austen* in an other place, though a man be burnt to ashes, or torne with Dogs. *Omnia* [u] saith he, *quæ discerpuntur, & in favillas quasdam putrescunt, integra Deo sunt.* All things whatsoever haue by
[u] *Aug. in Psal. 62 p. 438.* any manner of meanes beene dissolved, or turned into ashes, they are safe, and sound vnto God. And thus much of the *Words* as they lie in order in my Text, nowe as touching such *Instructions* as the same shall afforde vnto vs. *But now is Christ risen from the dead, and was made the first fruits of them that slept. For since by man came Death, by man came also the Resurrection of the dead.*

First and formost then from these words: *But now is Christ risen from the dead*, the Instruction I gather is, that wee alwaies beare in minde our Saviours Victory over
[x] 2. Tim. 2, 8. Death. *Remember* [x] saith the Apostle *S^t Paul* among his many *Memorandums* vnto Timothy, *that Iesus Christ made of the seed of David, was raised againe from the dead.* If
[a] 1. Tim. 1. 2. *Timothy Pauls* [a] naturall Sonne in the Faith, a [b] man of
[b] 1. Tim 6. 11. God, one in whom was [c] Faith vnfained, that [d] fully knew
[c] 2. Tim. 1, 5. the Apostles Doctrine, and the [e] Scriptures of a Childe, &
[d] 2 Tim 3 10. (if the Translation of the Postscript of *S^t Pauls* second E-
[e] 2. Tim 3 15. pistle vnto him, deceiue vs not) the First [f] Bishop of the
[f] 2. Tim 4 22. Church of Ephesus: if *Timothy*, I say, had such need to haue this *Memento* given vnto him, that Christ was raised againe from the dead, how should we be remembred of it, and notwithstanding our learning of it heretofore, how is it likely we may forget it. *Fluit at humana Memoria* [g] saith
[g] *Aug. de Consens. Evang. l. 3. c. 13. p. 352.* S^t Austen, *nec in cuiusquam potestate est, quid & quando veniat in mentem.* The memory of man, goes often a woolgathering, nor is it in any mans power whatsoever to saie aforehand, he will remember such a thing, and at such a time

time. The moſt obnoxious to Faults of Forgetfulnes are commonly *Old men*, and yet[h] ſaith *Cato*, I for my part haue never heard of an Old man that ever forgot where he hid his Gold. Doubtleſſe Beloved, there is in this point a golden Treaſure, and though perhaps we ſhoulde never forget where we had hid it in times paſt, namely, in our *Heartes*, yet ſuch is the ſubtilty of Sathan dayly ſeeking to circumvent vs, & to become Maiſter of this Prize, that as *Euclio* in the Poet had[i] ſtill a minde to his Pot of Gold for feare of falſe fingring, ſo, and more then ſo it behoveth vs to be ſtill having a care whether this our Treaſure be there or no. Concerning the worth of this Treaſure, S[t] *Paul* wil tel vs, no man better: *I*,[l] ſaith he, *count all things to be loſſe, and iudge them to be dung, that I might win Chriſt, and might be found in him, that is, not having mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, even the righteouſneſſe which is of God through faith, that I may know him, and the vertue of his Reſurrection, and the fellowſhip of his afflictions, and be made conformable vnto his death.* And this that we alſo may the better doe, let vs call to minde firſt and formoſt, how our Saviour himſelfe by his owne power did raiſe himſelfe to Life againe: *I*,[m] ſaith he, *lay downe my life, that I might take it againe. No man taketh it from me, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe.* Nor is it preiudiciall herevnto that this his Raiſing againe is attributed[n] ſometimes to the FATHER,[a] ſometimes to the HOLY GHOST, ſeeing the *Holy Ghoſt*, the *Father*, and *Himſelf* are all one: the glory equal, the maieſty coeternall. And howſoever the *Father* is *Almighty*, the *Sonne Almighty*: & the *Holy Ghoſt Almighty*: yet as *Athanaſius*[p] tels vs, they are not three *Almighties* but one *Almighty*.

Secondly, let vs cal to mind how hee aroſe againe with an Earthquake. *There was*[q] ſaith S[t] Mathew, *a great Earth quake*: and this great Earthquake no doubt was a Preamble

[h] *Nec vero quié quam Senum audivi oblitum quo loco theſaurum obruiſſet.* Tul. *de Senect.*

[i] *Nunc ibo vt viſam, ſine ita aurum vt condidi.* Plaut. *Aulul. Act. 1. ſc. Exi in quam.*

[l] Philip. 3. 8.

[m] Ioh. 10 17

[n] Rom. 4, 24.

[o] Rom. 8. 11.

[p] *Athanaſius Creed.*

[q] Mat. 28. 2.

ble to that greater Earthquake that ſhal be hereafter whē not the *Earth* only but the *Powers* of *Heaven* ſhal be ſhaken, Mat. 24. 29. *When the Heaven*, as the Prophet *Eſaie*
[e] Eſay 51. 6. [r] tels vs, *ſhall vaniſh away like ſmoake, and the Earth ſhall waxe olde like a garment, and they that dwell therein ſhal periſh in like maner*. And as [f] S[t] *Peter* to the ſame purpoſe: *when the Heavens ſhall paſſe away with a noiſe, and the Elements ſhall melt with heate, & the earth with the works that are therein, ſhall be burnt vp, and all theſe things ſhall bee diſſolved.*
[f] 2. Pet. 3. 10.

Thirdly, let vs call to mind howe hee aroſe againe the *Third* day, not before the *Third*, that it might appeare that he was throughly dead indeed, nor after the *Third*, that in his Body, he might not be in poſſibility to ſee corruption. *Deſtroy*, [t] ſaith he, *this Temple, and in three daies I will raiſe it vp againe*: and *he ſpake* [u] ſaith the Evangeliſt, *of the Temple of his Body*. And herein was *Ionas* a Type of our Saviour, of whom S[t] Auſten, *Ionas Propheta*, [x] ſaith he, *non tam ſermone Chriſtum, quàm ſua quadam paſſione prophetavit: profectò apertius quàm ſi eius mortem & Reſurrectionem voce clamaret*. The Prophet *Ionas* propheſied of our Saviour Chriſt Ieſus, not with words ſo much, as with Deeds, even with his owne proper Paſſion, and that more plainely and evidently, then if ſo be he had ſounded forth both his Death, and Reſurrection, by liuely voice.
[t] Ioh 2. 19.
[u] Ver. 21.
[x] *Aug de Civ. Dei l. 18 c. 30.*

Fourthly, let vs call to mind how as at his [y] *Temptation* in the wilderneſſe, and at his [z] *Agony* in the Garden Angels miniſtred vnto him, ſo likewiſe at his *Reſurrection*. A pregnant proofe that he was the ſame both before his Death, and after. And ſo ſhall our ſelues be. *Where are they*, [a] ſaith S[t] Auſten, *who hold that the Soules ſhall haue other Bodies at the Reſurrection then now they haue. Death is reſembled vnto Sleepe. And is one, and the ſelfeſame Man, one Man when he ſleepeth, & an other man when he is awake, and doth ſuch offices as belong to waking?* To this end and purpoſe he would haue his *Scars* alſo appeare to his Diſciples
[y] Mat 4. 11.
[z] Luk. 22. 43.
[a] *Aug. de Temp. Ser. 156. p. 676.*

ciples, as Marks & Monuments of [b] Honour, *Ioh.* 20. 20: & afterwards to *Thomas* apart, *Put thy finger here, and see my hands,* [c] saith he, *and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.*

[b] *Vestigia vulnerum tanquam Tituli Gloriarum* Aug. *ep.* 49 *p.* 125.
[c] Ioh. 20. 27.

Lastly, let vs call to mind the vertue of his Resurrection: *partly*, in that as he was raised vp from the dead by the Glory of the Father, so we also should walke in newnesse of life, Rom. 6. 4: *partly*, for that the Beleefe hereof procureth life to our very Soules, Rom. 10. 9. They are the Apostles owne words: *If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thy heart, that God raysed him vp from the dead, thou shalt be saued.* And thus much of the *First Instruction*, out of the first words of my Text, *But now is Christ risen from the dead.*

The *second Instruction* I intend to giue you, is from the words immediatly following: *And was made the First-Fruits of them that slept:* & the Instruction I gather is this, that since our Saviour is the First Fruits of them that shall rise againe, wee endeavour by all meanes possible to bee parcell of those Fruits. I meane not only to rise againe, for will we, nill we, rise wee shall, [d] All shall haue their Ἀνάστασις, and be raysed againe from the Dead: but to endeavour to be partakers of that glorious, and blessed Resurrection, that Ἐξανάστασις, as the Apostle [e] cals it, that so with the Iust wee may bee exalted aboue the rest, whome the Power of God at that time shall but raise, and not exalt. Now the way to be Partakers hereof, is while here we haue our abiding, to endeavour to haue our part in that Resurrection which the Apostle S. Iohn cals, *The First Resurrection*, Rev. 20. 6. *Blessed and holy*, saith the Apostle, *is he that hath part in the first Resurrection, for on such the second Death hath no power.* Now what is that *First Resurrection* there, but an [f] apprehension of our Saviour Christ by a true and liuely Faith, and a raysing of our selues from Sinne into Newnesse of life: whereof the Apostle to the Romans, *Let not sinne raigne,* [g] saith he, *in your mortall bo-*

[d] *Vid.* M. Hookers Eccles. Pol. l. 5. §. 68. p. 190.
[e] Philip. 3. 11
[f] *Bulleng in Apoc.* 20. 6 *p.* 271
[g] Rom. 6. 12.

dy, that yee should obey it in the lusts thereof. Nether giue ye your Members, as weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your Members, as weapons of Righteousnesse
[h] Ephes. 5. 14. *vnto God.* And againe to the [h] Ephesians, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.* What? and hast thou not thy part then in this *First Resurrection*? Dost thou not find, and feele in thy selfe, the kingdome of God in thee yet begun? Art thou now as prone to all evill, as ever in all thy life before? as ready to rap out an oath, to drink & to be drunkē, nor to reverence or God, or Man, but to follow thine owne lust, to abandon thy selfe to thy owne pleasure? Feare and tremble: there is not a *Second*, without a *First*: if so bee thou beginnest not in this life with this *first Resurrection* thus spoken of, there must concurre a many Miracles to make thee partaker of the *Second*. It is true concerning the Theefe, *Subito in ictu oculi de Cruce in Cœlum transiliit*: hee made,
[3] *Aug. de Temp Ser.* 130 *p.* 634 [i] saith S. Austen, but a skip from the Crosse he hanged vp-
[1] *Aug. de Verb. Dom.* Ser. 16. *p.* 49. & Ser. 59. *p.* 151. & Hom. 11. *p.* 299. on into Heauen: but that of S. Austen is as true againe, & he hath it in more places then [l] one: *God hath promised, I grant, forgiuenesse of sinnes, when ever thou shalt repent, but if so bee thou repent not to day before to morrow, hee hath no where made promise to thee, that thou shalt liue till to morrow.* I suppose, [m] saith Seneca, that a many might haue attained vnto Wisdome, had they not had a selfe-opinion
[m] *Sen de Tranquil. vitæ l.* 1. *c.* 1 that they had attained vnto it already: & many by much likelyhood, might haue beene *Saints* in the kingdome of Heaven, had they not made themselues afore hand too too sure and secure thereof. True it is, wee hold a CERTAINTIE, but not a SECVRITIE of Salvation: *Certus*
[n] Rom. 8. 38. *sum,* [n] saith the Apostle S. Paul, *I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate vs frō*
[o] Ephes. 2. 12. *the loue of God*, who [o] wills the *Philippians* notwithstanding

ding, Christians as good as were the *Romans*, to make an end of their owne Salvation with *Feare*, and *Trembling*. But thus much of the *Second Instruction*.

The *Third*, & *Last Instruction* I am to make, is from the last words of my Text: *For since by Man came Death, by Man came also the Resurrection of the Dead*: & the Instruction I gather is this: that since the Resurrection of the Dead hath come by Man, the Seed of the Woman, nor *Man*, nor *Woman* ought at all to feare Death. Not that I would haue *Death* despised altogether, since it came in first by *Sinne*: and it is the *Punishment of Sinne*, and wholy to despise *Death*, is an Argument, [p] saith a learned Writer, of a *Mind* scant religious. It is an vngracious *Child* that despiseth the Punishment of his *Father*, and that *Servant* that sets but light by his *Masters* Correctiō, is without all doubt a lewd *Servant*. Howbeit here, Beloved, as it is exceeding hard for the best of vs al to keepe a Meane: so are there none almost, but when *Death* approacheth in very deed, betake themselues to the worse Extreame, and are too too much frighted with it. *Behold*, [q] saith Elephaz vnto Iob, *thou hast taught many, and hast strengthned the wearie hands. Thy wordes haue confirmed him that was falling, and thou hast strengthned the weake knees. But now it is come vpon thee and thou art grieved, it toucheth thee, & thou art troubled.* Right so, Beloved, in this case. How many Hundreds are there that haue at their fingers ends in another mans case, an heape of seuerall Sentences against the Feare of Death, as [r] *Dies iste quem tanquam extremum reformidas, æterni natalis est.* And againe, [s] *In hoc, nisi fallor, erramus, quòd Mortem indicamus sequi, quũ illa & præcesserit, & secutura sit. Quicquid ante nos fuit, Mors est.* [t] *Quicquid ætatis retro est, Mors tenet.* And againe, [u] *In hoc tam procelloso, & in omnes tempestates exposito Mari nauigantibus, nullus portus nisi Mortis est.* Sir, be of good courage, this very *Day*, which you feare may bee your last in this world, may proue your *Birth-day* of Eternity. It is but

[p] *Gualter in Ioh. 12. Hom. 118 Vid. B. Bilsons Survey of Christs Sufferings. p. 150.*

[q] Iob. 4 3.

[r] *Senec. Epist. l. 17. ep. 103.*

[s] *Senec. Epist. l. 7. ep. 55.*

[t] *Senec. Epist. l. 1. ep. 1.*

[u] *Senec. de Cõsolat. ad Polyb. c 28.*

an errour of ours that we ſuppoſe wee ſhall but now die; we in truth died long agoe, for all our *Life* paſt what hath it beene but a kind of *Death?* To thoſe that ſayle in this troubleſome and tempeſtuous Sea of the world there is no *Port*, or *Haven*, but *Death*: and yet notwithſtanding al this, let it be a mans owne caſe, and ſee Death come towards himſelfe, and then, as the ſame *Seneca* ſpeakes, *Tergiverſatur, tremit, plorat:* either hee hath [a] *Burthen* for Death to help him vp withall, or elſe he is too [y] *Young*, and not old enough, or he hath Wife, & Childrē, that muſt be provided for, or the [z] *Joints* of his loynes are looſed, & his *knees* ſmite one againſt the other, or he puts [*] finger in the eye. It fareth with ſuch an one in this caſe, as it did with the *Hart* in the Fable, which Sr. *Thomas Moore* relates in theſe words: *There was,* [a] ſaith hee, *a great old Hart that had fled from a little Bitch which had made ſuit after him, & chaſed him ſo lōg that ſhee had loſt him, & as he hoped, more then halfe given him over. By occaſion whereof having then ſome time to talke, and meeting with another of his Fellowes, he fell in deliberation with him, what were beſt for him to doe, whether to runne on ſtill, and fly farther from her, or turne againe, and fight with her. Whereunto the tother Hart adviſed him to fly no farther, leaſt the Bitch might happen to find him againe, at ſuch time as he ſhould with the labour of farther flying, be fallē out of breath, & thereby all out of ſtrength too: and ſo ſhould he be kild, lying where he could not ſtir him. Whereas if he would turne and fight, he were in no perill at al. For the Man with whom ſhe hunteth, is more thē a Myle behind her, and ſhe is but a little Body ſcant halfe ſo much as thou, and thy Hornes may thruſt her through, before ſhee can touch thy Fleſh by more then ten times her tooth length. By my truth, quoth the Tother Hart, I like thy counſaile well, & me thinketh that the thing is even ſoothly as you ſay. But I feare when I heare once that vrchin Bitch barke, I ſhall fall to my feet, and forget altogether. But yet, and you will go back with me, then me thinke wee ſhall bee ſtrong enough againſt that*

[a] Æſop. Fab.

[y] Pſ. 102. 24.

[z] Dan. 5. 6.

[*] 2. King. 20. 3

[a] Sr *Thomas Moore* Comfort in Tribulat. l. 3. c. 24. *Oper. Angl.* p. 1253.

that one Bitch betweene vs both, whereunto the tother Hart agreed, and ſo they both appointed them thereon. But even as they were about to buſk them forward to it, the Bitch had found the foot againe, and on ſhe came gerning toward the place, whō as ſoon as the Harts heard, they to go both twaine apace. Death, Beloved, a great way of, it is an eaſie matter to dare it, the veryeſt Coward that is, may bee valiant ſo farre forth, but when we ſhall ſee him come ſtaulking towardes vs, and ſingling vs out from a many Thouſands, and aiming his Dart only at vs, then to oppoſe our ſelues againſt him, and to ſtand valiantly vpon our Guard, and yet contentedly to ſay vnto Him to, *Death, doe thy office, thou art the Miniſter of Iuſtice: Hoc opus, hic labor eſt,* that were a point of Manhood indeed,

---*Pauci quos æquus amavit*
Iuppiter, aut ardens evexit ad æthera Virtus,
Dijs geniti potuere.

Few there are that can ſo doe, and old *Hilarion* indeed did ſo: *Egredere* ſaith he, *quid times? egredere anima mea, quid dubitas? Septuaginta propè annis ſervisti Chriſto, & mortem times?* Goe out, my Soule, goe out, ſaith he, what is it thou art afraid of? Theſe threeſcore and ten yeeres well neere, haſt thou ſerved thy Lord Chriſt, and art thou now afraid to die? And with that he gaue vp the Ghoſt. The truth is, DEATH in it ſelfe is, as *Ariſtotle* ſpeaketh, φοβερώτατον, of Things Terrible, the moſt TERRIBLE, I, *Rex Terrorum*, as *Bildad*[e] ſpeaketh, The King of Feare: but ſince the WORD was made FLESH, and dwelt amongſt vs: ſince the Sentence againſt the *firſt Adam* was reverſed by the *Second*: ſince by *Death* he deſtroyed *Death*, that is, he tooke out the *Sting* of it, and the third day roſe againe, why ſhould Death be fearefull to vs, and to ſpeake in[f] *Saint Auſtens* phraſe, *Why ſhould we feare the Sunneſet of Death, ſeeing the Day ſpring from an high ſhall viſite vs againe.* What is it ſaith the ſame Father that God hath given vs by his only begotten Sonne, if ſo bee we

[b] *Virg. Æneid. l. 6.*
[c] *Hieron. vita Hilarion.*
[d] *Ariſt. Ethic. l. 3. 6.*
[e] Iob. 18. 14. *Tremell.*
[f] *Iam ex quo Verbum Caro factum eſt, & habitavit in nobis: ex quo primi Adę datam ſententiam, Adam noviſſimus ſoluit, ex quo noſtram mortem ſui morte deſtruxit, & ab Inferis die tertia Dominus reſurrexit, iam non eſt terribilis Mors fidelibus: non timetur occaſus, quia oriens venit ex alto Aug. de Conſolat. mortuor. Ser. 1. c. 1.*

we feare as yet the Copy of Deaths countenance. Why doe we glory ſo much that we are borne againe of WATER and the SPIRIT, if ſo be our Going hence (which is to be inveſted with the honourable Conſequence of that Birth) doth ſo much affright, and appall vs? No, no, it is, ſ ſaith *S^t Cyprian*, for him to feare Death that hath no will at all to goe to Chriſt. And hee hath no will at all to goe to Chriſt, that doeth not beleeue that by this meanes hee beginneth to raigne with Chriſt: the Apoſtle h affiuring vs in expreſſe tearmes that if we be dead with Chriſt, we alſo ſhal liue with him, if we ſuffer, wee ſhall alſo raigne with him. I, and our Saviour himſelfe i affirming as much, *If anie man*, ſaith hee, *ſerue me, let him follow me: for where I am there ſhall alſo my Servaunt be.*

ſ *Cyp. de Mortal.*

h 2. Theſſ. 2. 11.

i Ioh. 12. 26.

And of this *Laſt Inſtruction* now given, as alſo indeed of the *former Twaine*, what greater Pledge vnto vs, then the BREAD and VVINE here before vs, and to be at this time receiued of vs. By the worthy Receiving of theſe Elements, the Lord of Heaven (as it were) ſtrikes hands with vs, and we may now aſſure our ſelues of what hath beene ſpoken, as if ſo bee we had one *Foote* in Heaven already. Albeit to ſay the truth we haue more there then a *Foote* only, we haue our *Head* there CHRIST IESVS: and if he be the *Head*, we the *Members* as the Apoſtle *S^t Paul* avoucheth moſt plainely. 1. *Cor.* 6. 15: what *Head* was ever in honour, and all the *Members* reioyced not with it, 1. *Cor.* 12. 26? Every of vs then nowe at this time that are to receiue theſe holy *Myſteries*, lay his hand vpon his Heart, and comewee vnto them with due Reverence. *To him* l ſaith the Lord, *will I looke; even to him that is poore, and of a Contrite Spirit, and trembleth at my words.* And againe in an other m place, *I will feede my ſheepe, and bring them to their reſt, ſaith the Lord God. I will ſeeke that which was loſt, and bring againe that*

l Eſay 66. 2.

m Ezec. 34. 15.

that which was driven away, and will binde vp that which was broken, and will ſtrengthen the weake, but I will deſtroy the fat, and the ſtrong, and I will feede them vvith iudgement.

Concerning the Elements themſelues, *Et ſunt quæ erant,* [n] ſaith S[t] Ambroſe, *et in aliud commutantur:* They are even the ſame they were before, and yet be they changed into an other thing. *The ſame,* [o] ſaith a Reverend Prelate, *in earthly matter, & ſubſtance, which they were before, chaunged in vertue, power, and working.* So Theodoret, *The Signes* [p] ſaith he, *which are ſeene, Chriſt did did honor with the Names of his Body and Blond, not chaunging the Nature* (or, Subſtance of them) *but adding Grace vnto Nature.* So [q] Euthymius, *He doth chaunge theſe things vnſpeakeably into his very Body that quickneth, and into his very precious blond, and into the Grace of them* (both,) *we therefore muſt not looke to the Nature of the thing propoſed* (at the Lords Table) *but vnto the Vertue of them.* Imagine then an heavenly *Flame* doth now begin to kindle in that *Bread,* as did the *Fier* in the *Buſh,* [r] *Put of thy ſhooes from thy Feete, for the place where thou ſtandeſt is holy ground.* Imagine an *Angel* is now deſcending, & beginneth to ſtirre the *Wine* as once he did the *Water* that was in Bethesdaes *Poole,* [s] *Step in, and you ſhall be healed of whatſoever diſeaſe you haue. Illud manducare* [t] ſaith S[t] Auſten, *reficiet, illud bibere, quid eſt niſi vivere.* In eating that, we eate Life, and in drinking that, we drink Life. *Tunc autem hoc erit* [u] ſaith he, *ſi quod in Sacramento viſibiliter ſumitur, in ipſa veritate ſpiritaliter manducetur, ſpiritaliter bibatur.* And then ſaith S[t] Auſten, ſhall we eate Life, and drinke Life to, if what is viſibly taken in the Sacrament, it be in very deed Spiritually eaten, it be in very deed Spiritually drunken.

The God of Heaven ſo bleſſe vs, and the Seed that hath beene ſowen, &c.

[n] *Ambroſ. de Sacram. l. 4. c. 4.*

[o] B Bilſons Difference betweene Chriſtian Subiect. &c. Part. 4. p. 603

[p] *Theodoret. Dial. 2.*

[q] *Euthym. in Mat. c. 64.*

[r] Exod. 3. 2. Act. 7 33.

[s] Ioh. 5 4.

[t] *Aug. de Verb. Apoſt. Ser. 2. p. 170.*

[u] *Aug. Ib. p. 171.*

THE

THE COMMING OF THE HOLY GHOST.

Whit-Sunday. May 27.1610.

Now in the laſt and great day of the Feaſt, Ieſus ſtood and cryed, ſaying, If any man thirſt let him come vnto me, and drinke. Hee that beleeueth in me, as ſaith the Scripture, out of his belly ſhall flowe riuers of water of life. This ſpake hee of the Spirit, which they that beleeued in him ſhould receiue: For the Holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified. Ioh.7. 37,38,39.

AS Gods extraordinary preſence, [a] ſaith a Reverend Writer, hath hallowed, and ſanctified certaine *Places*, ſo they are his extraordinary Workes, that haue truely and worthely advanced certain *Times*. In regard whereof the Son of Syrach to a Queſtion that might bee demaunded, why one Day excells another, ſeeing the light of every of thē comes from that Sunne aboue in the Firmament, anſwereth immediatly in theſe [b] words: *The knowledge of the Lord hath parted them aſunder, and he hath by them diſpoſed the times, and ſolem Feaſts. Some of them hath he choſen, & ſanctified, & ſome of thē hath he put among the dayes to nomber.* The times which he hath *choſen*, and *ſanctified*, that is, *ſanctified* to himſelfe,

[a] Mr Hooker Eccleſ. Pol L. 5. § 69. p. 192.

[b] Ecclus 33.8.

and commaunded the Iewes to obſerue, were ordinarily the *Saboth*, extraordinarily the ſolem *Feaſts*, and *Solemnities* of the Yeere. The *Saboth* was every ſeuenth day: the ſolemne *Feaſts*, & yearly Solemnities, were ſpecially three: The Feaſt of *Vnleauened Bread* which was their Feaſt of *Eaſter*: the *Feaſt* of *Harueſt*, or of their firſt Fruits, which was their *Whitſontide*: and the *Feaſt* of *Gathering fruites* in the end of the Yeare, which was the Feaſt of *Tabernacles*. *Three time*s ſaith the Lord in Exodus, *thou ſhalt keepe a feaſt vnto me in the yeere. Thou ſhalt keep the Feaſt of vnleauened bread: the Feaſt alſo of the Harueſt of the firſt Fruits of thy labours which thou haſt ſowne in the field: & the Feaſt of gathering fruits in the end of the yeere, when thou haſt gathered in thy labours out of the field.* Now *Who* they were, and *How* they were, to come vnto theſe Feaſts, Moſes declareth to vs as in this very place of Exodus, ſo Deut. 16. 16. *Three times in the yeere*, ſaith Moſes, *ſhall all the Males appeare before the Lord thy God in the place which he ſhall chooſe: in the Feaſt of the vnleauened bread, & in the Feaſt of the weekes, and in the Feaſt of the Tabernacles, and they ſhall not appeare before the Lord empty*. Meaning their *Males* from twenty yeere old and aboue, not that Females came not to, but they were not compeld to come. And whereas it might be thought it ſhould be dangerous to their Land to haue the People go in ſuch ſort all of them at once, his promiſe was that in the mean time their Land ſhold be ſecured from all invaſion. Their *Feaſt* of *Eaſter* was in remẽbrance of their deliuerance out of Egypt, & it was cald the *Feaſt* of the *Paſſouer*, in reguard that whẽ the Lord paſt through the Land of Egipt, he ſmote all the firſt borne in the Land both Man and Beaſt, but paſſed ouer the Iſraelites, Exod. 12. 13. Their *Feaſt* of *Harueſt* called *Whitſontide* was kept fifty daies after Eaſter, *partly* in tokẽ that the Law was giuen fifty daies after their deliuerance, *partly* in remẽbrance that they were to bring their firſt Fruits of the Land into Gods houſe, that ſo the reſt of their Fruits might

[c] Exod. 23 14.

[d] Exod 30. 14. *Vid Caluin in Exod. 23 16.*

[e] Exod 34. 24.

might be holy to, Rom. 11.16. Their *Feaſt of Tabernacles* was in remembrãce of their ſorty yeeres travaile through the wilderneſſe, when as they roamed vp and downe with out houſe, without home, hungry, and thirſty, their ſoules fainted in them, Pſ. 107.5. Our Saviour Chriſt that came to keep the Law, & to obſerue it every tittle, that it might be truly ſaid of him by the voyce of God himſelfe which Pilate [f] ſaid by his owne experience, & by the experience of Herod to, *I haue found no fault in this mã*, did in no wiſe neglect theſe Feaſts being ſo great a parcell of the Law, & therefore he himſelfe not only went to euery of them, but S[t] Iohn in this his Goſpell relateth vnto vs that he went. That he was at the *Feaſt of Eaſter*, he ſpecifieth vnto vs in his Second, Third, & Fourth Chapters. That he was at the *Feaſt of Pentecoſt*, in his Fift, & Sixt Chapters. That he was at the *Feaſt of Tabernacles*, in this Seauenth Chapter we haue in hand, as alſo in the Eight, Ninth, Tenth, & Eleuẽth Chapters. The Feaſt here ſpecified then, being the *Feaſt of Tabernacles*, and our Saviour being at this Feaſt, the next thing to be conſidered is his manner of Behaviour there.

[f] Luc. 23.14.

His manner of Behaviour, is in the words I haue read vnto you: wherein for our better proceeding I ſhall obſerue vnto you theſe poynts: *Firſt*, the Subſtance of a certaine Sermon made by our Saviour at that time: *Secondly*, our Saviours Behaviour, and manner in making it: *Thirdly*, the Evangeliſt S[t] Iohn his Noats therevpon. The *Subſtance* of the Sermõ made is compriſed in theſe words: *If any man thirſt let him come vnto me, and drink. He that beleeueth in me as ſaith the Scripture, out of his belly ſhall flowe Riuers of water of life.* His *Manner* of making it in theſe, *Now in the laſt & great day of the Feaſt Ieſus ſtood & cried.* The Evangeliſt his *Noats* therevpon, in theſe, *This ſpake hee of the Spirit which they that beleeued in him ſhould receiue, for the Holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified.* In the *Subſtãce* of the Sermon here made, I ſhal obſerue vnto you theſe Points: *Firſt*, an *Inui-*

tation of our Saviours, *Let him come vnto me: Secondly*, *Who* they are that are inuited, *If any man thirſt: Thirdly*, what it is they are inuited to, namely vnto Riuers of water of Life: *If any man thirſt let him come vnto me and drink. He that beleeueth in me as ſaith the Scripture, out of his belly ſhall flowe Riuers of water of life.* Firſt of the Invitation, *Let him come vnto me.*

He that by the Apoſtle S^t Paul giues inſtruction vnto
g 1 Tim. 3. 2. Tit. 1 8. Biſhops, that they ſhold be g HOSPITALES, Harberous and good Houſkeepers, giuing themſelues to Hoſpitality euen in things cócerning the Body: he being himſelfe the
h 1 Pet. 2. 25. i 1 Pet. 5. 4. cheife h Shepheard, and Biſhop of our Soules, giues himſelfe euen now adaies i being at Gods right hand, to noe leſſe *Hoſpitality*, in things concerning the *Spirit*. Hence it
j Epheſ. 4. 8. is that the Apoſtle S^t Paul in his Epiſtle to the Epheſians, acquaints vs with his benevolences, and how Grace is giuen to every of vs according to the meaſure of the gift of Chriſt, & out of the threeſcore and eight Pſalme proueth manifeſtly vnto vs, that when he aſcended vp on high, he led Captivity captiue, and gaue Gifts vnto men. Howbeit thoſe kinds of Gifts there ſpecified, were for the work of
k Epheſ. 4. 11. the Miniſtery, & for the edification of the Body of Chriſt and therefore is it m ſaid immediatly, that he gaue ſome to be *Apoſtles*, and ſome *Prophets*, and ſome *Evangeliſts*, and ſome *Paſtors*, and *Teachers*: now their are *Gifts* more generall then all theſe, whereof not the *Paſtors*, and *Teachers* only, and *Evangeliſts*, and *Prophets*, and *Apoſtles*, are capable, but all of what condition, and ſtate ſoeuer. Soe that as
n Gen. 18. 2. Gen. 19. 1. *Abrahãs* Hoſpitality, & his Nephew *Lots*, was n ſpecially obſerued herein, that when as Strangers arriued, they ran to meete them, and curteouſly inuited them to their Howſes: Strangers, I ſay, vnknowne vnto them, not Familiars only, not Frinds: right ſo our Saviours Hoſpitality, his curteous inuitation is herein ſeene, in that it is generall, not particular, nor to Frinds only, but to Strãgers, evẽ to ſuch as are *without Chriſt*, *aliants from the common wealth of Iſraell*,

rael, and Straungers from the Conenants of promiſe, Eph. 2. 12. *If any man thirſt let him come vnto me, and drink.*

Or, be it, he here ſpake only to the Iſralites who came vnto this Feaſt, and as he [o] ſpeakes himſelfe elſwhere, *I am not ſent, but vnto the loſt ſheepe of the houſe of Iſrael*: and as he willed his Apoſtles an other [p] time, *Goe not into the way of the Gentiles, and into the Cityes of the Samaritans enter ye not. But go rather to the loſt Sheep of the houſe of Iſrael*: yet ſince the *partition Wall* is now broken between Iew and Gentile, and the *Vaile* of the *Temple* is rent, and whatſoeuer things are written aforetime, are written for our [q] learning, that we through patience, and comfort of the Scriptures might haue hope, what was ſaid vnto the Iews here, was ſaid vnto vs all, of what Nation, Tribe, or Kinred ſoeuer, *If any Man thirſt let him cõe vnto me.* It is an excellent [r] ſaying of S[t] Auſtens, *Diſtribuite tempora, & concordat Scriptura*: Diſtinguiſh the times, & the Scriptures accord exceeding well. Our Saviour, who when time was, would not his Apoſtles ſhould goe into the way of the Gentiles, Mat. 10. 5. after his Reſurrection from the Dead, bad them goe, & teach all Nations, Mat. 28. 19. *If any Man thirſt, let him come vnto me.*

[o] Mat. 15. 24.

[p] Mat. 10. 5.

[q] Rom. 15. 4.

[r] *Aug. de Verb. Dom. Ser. 16. p. 49.*

The word Ms here in this place, *Let him come vnto me*, puts vs in mind as *Who* it is to whom we ſhould come, ſo alſo of his Name here, and by conſequence of his Nature. *Who* [*] ſaith Solomon, *hath aſcended vp to heauen, & deſcended? who hath gathered the winde in his fiſt? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the world? What is his Name, and what is his Sonnes Name if thou canſt tell?* As if hee had ſaid thou canſt not poſſibly name the Man that ever hath, or ſhall be able to doe theſe things. And true it is, the *Man* we cannot, but yet we can name that *God*, and *Man*, who may be ſaid to aſcend vp to heaven, and deſcend, in regard of his vniverſal providẽce, *Pſal.* 113. 5; and to haue gathered the winde in his fiſt, for he bringeth it out of his treaſures, *Pſal.* 135. 7; and to bind

[*] Prov. 30. 4.

the waters in a garment, for he gathereth them together as it were vpon an heape, and layeth them vp as in a Wardrobe, *Pſal.*33.7. and to eſtabliſh the ends of the world, for he hath placed the Sand for the bounds of the Sea by the perpetuall decree that it cannot paſſe it, *Ier.*5.22. I, & we can name him, as S^t *Ierome* [f] obſerues, by *Tenne* ſeverall *Names*. And as concerning his *Sonnes Name*, what that *Name* is, we need not goe farre to finde it, the Evangeliſt S^t *Iohn* ſets it here downe in the very Forefront of this my Text: *Now in the laſt and great day of the Feaſt, Ieſus ſtood and cryed.* IESVS.

[f] *Hieron. Tom. 3. Epiſt. ad Marcell.*
1 *El.*
2 *Elohim.*
3 *Elohe.*
4 *Sebaoth.*
5 *Gnelion.*
6 *Aſher eheie.*
7 *Adonai.*
8 *Iah.*
9 *Iehova.*
10 *Shaddai.*

I haue had occaſion [t] heretofore to ſpeake of his other Name, the Name of CHRIST, which I told you did ſignifie as much as *Annointed*, for becauſe he was annointed to be our *Prophet, Prieſt, & Prince, & he was annointed with the Holy Ghoſt; & with Power, Act.*10.38. This name *Ieſus* is of an higher ſtraine for it ſignifies a *Saviour*, and therefore the Angel vnto Ioſeph, [u] *Thou ſhalt call his Name Ieſus, for he ſhal ſaue his people from their ſinnes.* So S^t *Paul, He humbled himſelfe*, [x] ſaith he, *& became obedient vnto the death, even the death of the Croſſe. Wherefore God hath alſo highly exalted him, and given him a Name aboue every name. That at the Name of Ieſus ſhould every knee bow, both of things in heaven, and things in earth, and things vnder the earth, and that every tongue ſhould confeſſe that Ieſus Chriſt is the Lord, vnto the glory of God the Father.* And S^t *Peter* in the Acts having profeſſed that hee healed a Cripple by the *Name* of Ieſus Chriſt of Nazareth: *This is the Stone* [y] ſaith he, *caſt aſide of you Builders, which is become the head of the Corner. Neither is there Salvation in any other: for among men there is given no other Name vnder heavē, wherby we muſt be ſaved.* *Oſiander* was of opinion that this name *Ieſus* came not of *Iaſhang* the Hebrew word, which ſignifies to *Saue*, but of *Iehova* the Name of God, by putting in, *Shin*, the Hebrew letter, and al to ſignifie, ſaith he, Mans nature ioyned to the God-head. Howbeit ſince

[t] Our Saviours Reſurr. Serm. 3 p. 61.
[u] Mat. 1.21.
[x] Phil. 2.8.
[y] Act. 4.11.

Illy-

Illyricus hath [z] refuted this his conceipt with diuerſe and ſundry Reaſons, and for becauſe it is ſomewhat finer then common Eares can well conceiue, I wil not trouble you with it at this time, I had rather now relate vnto you what S[t] *Bernard* hath of this Name. *The Name of* IESVS [a] *ſaith* S[t] *Bernard, is not Brightnes only, but Nouriſhment to. As often as thou remembreſt it, art thou not as often comforted with it? What is it that in ſuch ſort makes the minde of him that thinketh on it ſo fat and well liking? What doth ſo reſtore our Senſes, ſtrengthen our Vertues, quicken and refreſh our good Behauiour, cheriſh and nouriſh our chaſt Affections? All Food of the Soule is as dry as a kix, if it be not moiſtned with this Oyle. It is vnſauory, if it be not ſeaſoned with this Salt. If ſo bee thou vvrite vnto mee, all thy vvriting ſeemes harſh, vnleſſe I reade in the Forefront, the Name of Ieſus. If thou diſpute or conferre with me, it ſeemes all nothing worth, vnleſſe I heare the ſound of the Name of Ieſus. The name of Ieſus, is hony in the mouth, melody in the eare, ioy in the heart. I, and it is medicine to. Is any of vs ſad? Let this Name Ieſus come into our hearts, and paſſe from thence vnto our mouthes, and behold at the very riſing of the light of that Name, all Clowdes are diſpelled, faire Weather comes againe. Is any man falne into ſome notorious Crime, & would afterwards through deſpaire goe and make away himſelfe? if ſo bee hee can but call vpon this Name of Life: ſhal he not preſently enioy Life?* His concluſion there is: *O my Soule, thou haſt this Electuary cloſed vp, as it were in the Box of this Name Ieſus, doubtleſſe exceeding wholeſome & of ſufficient force & ſtrength to expell any Plague that may poſſibly ſurprize thee.* You ſee

[z] *Vid. Illyric. Clavem Scr. p. 622.*

[a] *Nec tantum Lux eſt nomen Ieſus ſed eſt cibus. Annentiens conſortaris, quotiens recordaris? Quod æquè mentem cogitantis impinguat. Quid ita exercitatos reparat ſeruſt virtutes roborat. Vegetat mores bonos alit, honeſtos caſtas fouet affectiones. Aridus eſt omnis Animæ cibus ſi non oleo iſto infunditur. Inſipidus eſt, ſi non hac ſale condiatur. Si ſcribas, non ſapit mihi niſi legero ibi Ieſum. Si diſputes aut confabulas, non ſapit mihi niſi ſonuerit ibi Ieſus. Ieſus mel in ore, in aure melos, in corde iubilus. Sed eſt & medicina. Triſtatur aliquis noſtrum? Veniat in cor Ieſus, & inde ſalit in os, & ecce ad exortum Nominis lumen, nubilum omne diſſipatur, redit Serenum. Labitur quis in crimen, currit inſuper ad laqueum mortis deſperando? nonne ſi invocet Nomen Vitæ, confeſtim reſpirabit ad vitam?*

Hoc tibi Electuarium habes & Anima mea, vt oditum in vſu vocabuli huius quod eſt Ieſus, ſalut ſibi certè, quod nulli vnquam peſtilentia inueniatur inefficax. Bernard *in per Cant. Ser. 15. p. 132. col. 3.*

who

who it is to whom we ſhould come, & indeed as S^t *Peter* [b] ſpake, to whom ſhould wee elſe goe? Eſpecially ſeeing he himſelfe, and none but he, invites vs ſo kindly. Where we are to marke, Beloved, his Phraſe of Speech that he vſeth alſo in this caſe. For he ſaith not, wil he, nil he, come he ſhall, but, *Let him come*, as it were remitting it to his owne will whether he come, or not. For *Will* from all *Coaction* wee [c] graunt is *Free*: and yet we abhorre *Freewill*, as alſo thoſe peeviſh Paradoxes about it, which our [d] Adverſaries are pleaſed to lay to our charge. Wee graunt that God workes not in vs as he doth vpon Stocks and Stones that haue no endeavour of themſelues, no motion at all, but as they are mooued by an other, noe we [e] ſay with [f] S^t Ambroſe, *Homo à Diabolo cum ſpoliaretur, non voluntate, ſed voluntatis ſanitate privatus eſt*: And againe, *A Diabolo iudicium voluntatis depravatum eſt, non ablatum*. The iudgement of the Will is corrupted indeede, but not vtterly taken away: the Divell did not wholy bereaue man of his Will, but of the ſoundneſſe and integrity of it. Eligant are the words of S^t. Auſten hereupon, *Let them not* [g] ſaith S^t. Auſten, *deceiue themſelues which ſay, to what purpoſe are we taught and commaunded to eſchew evill, and to doe good: If ſo be we cannot doe it, but as God doth work the ſame in vs even to wil, and to work? Nay rather let them vnderſtand, if they be the Children of God, that they are made pliable by Gods Spirit, to doe the things that ought to be done, and when they haue haue done ſo, to yeeld thankes to him by whome they were made ſo to doe. For they are made pliable becauſe they ſhould doe ſomething, not becauſe they ſhould doe nothing*, thus S^t Auſten. But thus much of the Invitation, *Let him come vnto me*: now of the *Parties* invited, *If any man thirſt*.

[b] Ioh. 6. 68.

[a] *Libertatem voluntatis non neceſſitas, ſed vis & coactio tollit.* Whitak. in Durum. l. 5. p. 383.

[d] *Oſorius de Relig. in Gualt. Haddon. Angl.*

[e] *Foxius cont. Oſor. l. 2. p. 119*

[f] *Ambroſ. de vocat. Gent. l. 1. c. 3. p. 6.*

[g] *Aug. de Correp. & Grat. c. 2.*

Firſt for that *Man* here is only ſpecified, wee are not ſo to take it as if Women were excluded. *This name Man in holy Scriptures* [h] ſaith Clemens Alexandrinus, *is commõ to Men, and Women to*. Father Latimer on a tyme when D^r Weſton

[h] Clem. Alex. Pedag. l. 1. c. 4.

Weſton diſputed with him and aſked him where he found that a *Woman* ſhould receiue the *Sacrament*? I finde it ſaith he in the eleauenth Chapter to the Corinthians, where the words being thus, *Probet ſeipſũ homo*: he aſked the Doctour againe what Gender *Homo* was? whereunto when it was replyed, that howſoeuer in Latine it were the common Gender, yet in Greeke it was ὁ Ἄνθρωπος, and in the Latine, *Seipſum*, *What then* quoth Father Latimer, *I trowe when the Woman touched our Saviour he ſpake not in the Feminine, but in the Maſculine Gender, Quis tetigit me?* And *Scio quòd aliquis me tetigit.* The trewth is, that in Chriſt Ieſus there is nor Male nor Female, Gal 3.21. nor is there a Woman that truſteth in God, but is to haue an *Hidden Man of the heart*, 1 Pet. 3.4. A Poynt which for one *Poſtſtellus* obſerued not as he ſhould haue done, grew (they [m] ſay) to that Phrenſy, that he ſtuck not to mayntayne that *Women as yet were not redeemd*. I confes our Aduerſaryes the Papiſts caſt not this Mans Head in our Diſh, but by that you may be ſure hee was nor *Lutherã*, nor *Calviniſt*, nor *Puritan*, nor *Proteſtant*. I feare me hee was a [n] IESVITE. No marvell though our *Engliſh Women* be now adaies ſo enamored with them.

[l] Act. & Mon. p. 1456. Edit. 1583.

[l] Luk. 8.45.

[m] *Vid. Geſn. Bibl. per Ioſiam Simlerum.*

[n] Ieſuits Catech. makes him one *Ieſuits Catech. lib. 1 c. 10.*

A *ſecond* Point to bee obſerued here, is in that it is here ſaid: *If any man thirſt*: that is, *High* & *Low*, *Rich* & *Poore*, one with another, from the [o] Firſt borne of Pharaoh that ſitteth on his Throne, vnto the Firſtborne of the Maydſervant that is at the Mill. *Harken, my beloued Brethren*, [p] ſaith S[t] Iames, *Hath not God choſen the poore of this world that they ſhould be Rich in faith, and heyres of the kingdome which he promiſed to them that loue him*? Yes it is even ſo, & that of S. Auſten is no leſſe remarkable for vs that are Schollers, [q] *Surgunt indocti, & cœlum rapiunt, & nos cum doctrinis noſtris ſine corde, eccè vbi volutamur in carne & ſanguine*? I need not engliſh it.

[o] Exod. 11.5.

[p] Iam. 2.5.

[q] *Aug. Confeſſ. l. 8. c. 8.*

A *third* Point to be obſerued, is that after ſuch a Feaſt as was the *Feaſt* of *Tabernacles*, wherein they dranke no

doubt more then vſually, (and it was lawfull for them ſo to doe, *Nehem.* 8.12.) our Saviour ſhould vſe at that time ſuch a ſpeech as this, *If any man thirſt.* Doubtleſſe it was to put them in mind, as what the true *Thirſt* was indeed, ſo what the true *Quenching* was. The true *Thirſt* indeed, is the *Trouble* and *Terrour* of Conſcience wrought by the feeling and ſenſe of Sinne, and of the wrath of God for the ſame, which therefore is tearmed *Thirſt* for becauſe it is ſo like to Thirſt. *Hunger*, as it is a deſire of that which is hot and moiſt: ſo *Thirſt* is a deſire of that which is both moiſt and cold. So grievous, and painefull to them that haue it, that though *Death* it ſelfe approacheth towardes them, and is ready to ſeaze vpon them once for al, yet wil they more complaine of that, then of any other Torment elſe. Extreame no doubt were the Agonies of our Saviour on the Croſſe, the Paines he ſuffered moſt exceſſiue, & yet as if they had al bin nothing to the *Thirſt* he did indure, he cõplaind not of thẽ awhit, of the other, he ſeem'd to doe, *Sitio*, ſaith he, I thirſt, *Ioh.* 19.28. *Siſera* in the Book of Iudges though he had had the loſſe of a foughtẽ Field, & ſaw almoſt no likelyhood, but that he ſhould looſe alſo his own life, yet was Sorrow with him ſo dry, as he reſpected not loſ of Life ſo much, that which he thẽ reſpected moſt, was the quenching of his thirſt, *Giue me*, ſaith hee, *a little water to drinke, for I am thirſty*, Iudg. 4. 19. Famous was that murmuring of the Iſraelites againſt *Moſes* by reaſon of their Thirſt, *Wherefore haſt thou thus brought vs out of Egypt to kil vs, & our Children, & our Cattell with thirſt.* And *Sampſon*, when he had ſlaine ſo many with the Iawbone of an Aſſe, he was ſore a thirſt, ſaith the Scripture, & calling on the Lord, *Thou haſt given* ſaith he, *this great deliverance into the hand of thy Servant, and now ſhall I die for thirſt, and fall into the hands of the vncircumciſed?* So it is, it is even ſo, nothing in ſuch a caſe more vnſupportable then *Thirſt*, and therefore *Diana* in the Poet,

Exod. 17. 3.

*Iudg. 15. 18.

[1] *Ouid. Met. l. 6.*

[1]

Haue

Hauſtus aquæ mihi nectar erit, vitamq́, fatebor
Accepiſſe ſimul, vitam dederitis in vndis.

She would eſteeme of a draught of water, as if they had given her an other *Life*. And is it not thus with a craſed Conſcience? are not the pangs of a troubled Cõſcience as grievous to be borne? *The Spirit of a man* [r] ſaith king Solomon, *will ſuſtaine his infirmity: but a wounded Spirit who can beare it?* Even as if he had ſaid, not one among a thouſand, witneſſe as good as ever were. *David*, the Prophet *David*, how did he ſing when time was, no man aliue a ſweeter noate, [t] *The Lord is full of compaſſion & mercy, long ſuffering, and of great goodneſſe. He will not alwaies be chyding, neither keepeth he his anger for ever. He hath not dealt with vs after our ſinnes, nether rewarded vs according to our wickednes. For looke how high the Heauen is in comparison of the Earth, ſo great is his Mercy alſo, toward them that feare him. Looke how wide alſo the Eaſt is frõ the Weſt, ſo far hath he ſet our Sinnes from vs. Yea like as a Father pitty eth his owne children, even ſo is the Lord mercifull to them that feare him. For he knoweth whereof we be made, he remembreth that we are but duſt.* And againe in an other [u] Pſalme, *I will giue thankes vnto thee, O Lord, among the People, I wil ſing praiſes vnto thee among the Nations, for thy mercy is greater then the Heavens, and thy truth reacheth vnto the clowdes.* And yet againe in an [x] other, *The Lord is gracious and merciſull, long ſuffering, and of great goodnes. The Lord is loving vnto every man, and his mercy is over all his works.* Yet let vs viſite him againe at ſome other time, and how ſhall we finde him all a mort? What paſſions? What penſiuenes? What bitterneſſe of Soule? [y] *Will the Lord abſent himſelfe for ever, and wil he be no more intreated? Is his mercie cleane gone for ever, and is his promiſe come vtterly to an end for evermore? Hath God forgotten to be gracious, & will he ſhut vp his loving kindnes in diſpleaſure?* And againe in an other [z] Pſalme, *My daies are conſumed away like ſmoake, and my bones are burnt vp as it were a firebrand. My heart*

[r] Prov. 18. 14.
[t] Pſ. 103. 8.
[u] Pſ. 108 3.
[x] Pſ 145. 8.
[y] Pſ. 77. 7.
[z] Pſ. 102. 3.

is ſmitten downe, and withered like graſſe, ſo that I forget to eate my bread. For the voice of my groaning, my bones will ſcarce cleaue to my fleſh. I am become like a Pelicane in the wildernesſe, & like an Owle that is in the deſert. I haue watched, & am euen as it were a Sparrow, that ſitteth alone vpō the houſe top. Nay, he ſpake with the leaſt it ſeemes whē he ſpake of *Groaning*, his words in an other place are much more paſſionate, *I am brought* ſaith he, *into ſo great trouble and miſery, that I go mourning all the day long. For my loynes are filled with a ſoare diſeaſe, and there is no whole part in my body. I am feeble and ſore ſmitten, I haue roared for the verie diſquietnes of my heart.*

* Pſal. 38. 6.

By this then that hath beene ſpoken, we may now gather who they are that are invited by our Saviour. *Firſt*, Men, and Women both, either Sex may be welcome. *Secondly*, Rich and Poore, and the Poore as welcome as the Rich. *Thirdly*, ſuch as are truely thirſty whether Men, or Women, or Rich, or Poore. I ſay, *Truely Thirſty*, that is, who are burthened with their Sinnes, & ſee nothing before their eyes but Death and Deſperation, and would ful faine be eaſed of them, and relie on our Saviour to that purpoſe. It is with our Saviour in ſuch a caſe, as it is with a full [a] *Breaſt*, which even aketh for deſire to giue the Milk which it hath, and welcome is the Child that can moſt hūgerly ſucke the ſame. We haue ſeene the Parties invited: the Feaſt is now to be ſerued in. *Let him come vnto me and drinke. He that beleeueth in me, as ſaith the Scripture, out of his Belly ſhall flow Rivers of water of Life.*

[a] Mr Fentons Perfume againſt the Plague, p. B. 3. b.

It is a world to ſee, how the whole World in theſe daies is given to Drinke, and how *Senecaes* Words are now verified, [b] *Habebitur aliquando Ebrietati honor, & plurimùm meri cepiſſe, virtus erit.* The day ſhall come wherein Drunkenneſſe ſhall be had in high eſteeme, and it ſhall be accounted a point of *Manhood* to bee able to quaffe, and to carowſe. It was not many yeares agoe that our *Nation* much abhorred it in the beſt of our Friends the *Hollanders*

[b] *Sen. de Benef l. 1. c. 10.*

ders, insomuch that [c] advice was giuen to his *Excellency* that then was Governour, by one (it should seeme) that wisht vs well, that the *English* should endeavour to beare with thē for a fault that was so engrafted into them by nature, howsoever they Themselues did detest it. Were that Wel-willer of ours now aliue, he might recal againe that Passage, so are the *Times* changed since, and we the *English* changed with them. Nor should there need so much complaint in this kind, were *Drunkennesse* now adaies, but as it was in the Apostle S. Pauls time. *Drunkennesse*, in the Apostle S. *Pauls* time, it was but a *Night-crow*, & plaid (it seemes) least in sight, & therefore himselfe to the Thessalonians: *They that sleepe* [d] saith he, *sleepe in the night, & they that are drunken, are drunkē in the night.* It riseth now adaies with the *Larke*, and S. Peter should he reason now, as once he did when time was: [e] *These are not drunken as yee suppose, since it is but the third houre of the day* (that is, Nine a clock before Noone) he should haue more adoe to make his *Reason* sound, then hee had to make the *Creeple* sound, Act. 3. 7. Nor doe I wrong *Drunkennesse* awhit, to say it riseth with the *Larke*, seeing of Drunkards it may be said what Tertullian [f] saith of the like in his daies, *Quales istos Sol in occasu reliquit, quos iam marcidos vino Oriens aspicit*: true it is, some of them see not, or *Sun-rising*, or *Sun-setting*, but yet there are others of them that doe, if at the least they may be said to see, whom the *Sunne* sees rather in that pickle: or rather HEE whose Eyes are [g] tenne thousand times brighter, then the *Sunne*. Good God! that so base a Vice as this, so beastly, so beggerly (for you know our English Proverb, *As drunk as a Beggar*) should dare to appeare in our *Horizon*, the Beauty of our Land, and that which is more in a *Schollers* habite, and that which is most, it should take *Degrees* too. What? we to make our BODIES (those glorious Temples of the Holy Ghost) but so many *Barrells* to hold *Beere* in? We to striue to bee *Tantò Nequiores*, as [h] speakes S. Austen, *quantò sub poculo*

[c] Generall Historie of the Netherlands *translated into English by* M. Ed. Grimstone. In a Discourse of Aduise to the Earle of Leicester there, p. 939.

[d] 1. Thess. 5. 7.

[e] Act. 2. 15.

[f] *Tertul. de Cib. Iudaic p. 656.*

[g] Eccles. 23. 19.

[h] *Aug. de Verb Apostol. Ser. 4. p. 179. Quæ gloria est, capere multum? Cum penes te palma fuerit, & propinationes tuas strati somno ac vomitantes recusaverint, cum superstes toti Conuiuio fueris, cum omnes viceris virtute magnifica, ac nemo tam vini capax fuerit, vinceris à Dolio.* Senec. *Epist. l. 12. ep. 83.*

Inuictiores: the more conquering our Pots, the more conquered by Sinne? We to carry our ſelues more prophanely then euer Eſaw did, who ſold his *Birth-right* (& it was but a worldly *Birth-right*) for neceſſary Food, and Suſtenance, we our heauenly *Birth-right*, and that moſt vnneceſſarily, and all for a draught of Drinke? For what doe they elſe, Beloued, what doe they elſe doe, who drinke ſo roundly, and carowſe ſo profoundly, but ſpend their *Birth right*, and *Patrimonies* vpon the *Spicket* here in this world, and (which is the conſequence of ſuch drinking) ſleeping againe as ſoundly, giue that *Roaring Lyon* opportunitie, hee that walketh about (as S. Peter [l] ſpeaketh) ſeeking whom he may deuoure, giue that *Roaring Lyon* (I ſay) opportunity, to take them napping, and ſo to deuoure them much more eaſily, then poſſibly otherwiſe he could haue done.[l] *Salmacida Spolia ſine ſanguine & ſudore.* Sure I am the Diuell hath them already by the *Throat*, and when the *Wolfe* hath once the *Sheepe* at ſuch diſadvantage, you knowe what followeth. But to let theſe *Toſpots* goe, or becauſe commonly they cannot well goe, to ſpeake in the Prophet [m] Ieremies phraſe, *To let them drinke, and be drũken, and ſpew, and fall, and riſe no more, becauſe of the ſword which the Lord will ſend among them:* Let vs, Beloued, repaire to our Saviour, and ſeeing wee are invited to drinke with him, let vs ſee what it is to drinke with our Saviour Chriſt Ieſus, and what the *Ingredients* are of that Drinke. *If any man thirſt, let him come vnto me, and drinke.*

[l] 1. Pet. 5. 8.

[l] *Tull Offic l. 1 Vid. Ouid. Met l. 4.* & yet *Strabo* of that Fountaine, *Salmacis fons neſcio quã obrem calumniatus, tanquã emolliens eos qui inde bibant* Strabo *l. 14.*

[m] Ier. 25. 27.

To drinke with our Saviour Chriſt, is no doubt to Beleeue in him, as himſelfe here expoundeth himſelfe in the words immediately following. *He*, ſaith our Saviour, *that beleeveth in me, as ſaith the Scripture, out of his Belly ſhall flow Rivers of water of Life.* Wel: & what is it then, to Beleeue in him? To Beleeue in our Saviour Chriſt, is *Firſt*, to know him: *Secondly*, to acknowledge him: *Thirdly*, to put our truſt, & confidence in him. We *then* know him, when we know him a Saviour: we *then* acknowledge him, when

we

wee acknowledge him our Saviour: we *then* put our truſt, & confidence in him, when we put our confidence in him in that reſpect. *Except* [n] ſaith our Saviour, *yee beleeue, that I am he, yee ſhall die in your Sinnes.* And againe in an other [o] place, *He that ſhall beleeue, and be baptized, ſhal be ſaved: but he that will not beleeue, ſhall be damned.* You ſee Beloved, the conſequence then, both of *Beliefe*, and *Vnbeliefe*. And concerning the conſequence of Beliefe, it is that which is in this place ſpecified vnto vs in theſe words, *that out of his Belly ſhal flow Rivers of water of Life*, meaning no doubt life Eternall; Everlaſting, and Endleſſe life, which Everlaſting life what it is, if ſo be wee would faine know, wee may in ſome ſort take a ſcantling by this Life of ours we now enioy. *Skin for skin* [p] ſaith Sathan, *& al that ever a man hath will he giue for his life.* And therein I muſt needes ſay, as great a Lyar as Sathan is, hee belies Man never a whit. *Amatur & qualiſcunq; Vita iſta* [q] ſaith S[t] Auſten, *& ipſam qualemcunq; ærumnoſam, miſeram, finire homines timent, & paveſcunt.* Bee this Life of ours never ſo meane ſaith he, yet no man aliue but loues it, and as miſerable, wretched, and painefull as it is, every man is loath to leaue it. And hence ſaith he, may wee rightly conſider, how we are to eſteeme of *Life Everlaſting*, for if this miſerable & wretched *Life*, and which of neceſſity muſt one day ende, is ſo much loved, and liked of vs, how is that other *Life* to be beloved, which ſhall never haue an end. Now as there are in the Booke of God a many divers and ſundry Attributes that are annexed to this *Life*, as firſt there is the *Tree* of *Life*, Rev. 2. 7. thē, there is the *Crown* of *Life*, Rev. 2. 10. then, there is the *Booke* of *Life*, Rev. 3. 5. then, there is the *Spirit* of *Life*, Rev. 11. 11. ſo is there nothing there ſo oftentimes mentioned, as is the *Water*, or *Fountaine* of *Life*: as *Firſt*, in this place, Ioh. 7. 38. *thē*, in the Prophet *Ieremy*, Ier. 2. 13. *then*, in the Prophet *Zachary*, Zach. 14. 8. *then*, in the Revelation, and oftentimes there, as Rev. 7. 17. Rev. 21. 6. Rev. 22. 17. And this is the *Water* indeede that can moſt

[n] Ioh. 8. 24.
[o] Mark. 15. 16
[p] Iob. 2. 4.
[q] Aug. de Temp. Ser. 113. p. 607.

[r] Ioh.4.13. most truely quench our thirſt. *Whoſoever*[r] ſaith our Saviour, *drinketh of this water* (he meant the water of *Iacobs* Well, of the ſelfe ſame nature, and ſubſtance that everie other water is) *whoſoever drinketh of this water, ſhall thirſt againe: but whoſoever drinketh of the water that I ſhall giue him ſhal never be more a thirſt: but the water that I ſhal giue him ſhall be in him a well of water, ſpringing vp into everlaſting Life.* And thus much of our Saviours Sermon.

The next thing to bee conſidered, is as I tould you his *Manner* in making it, which is expreſſed in theſe words, *Now in the laſt and great day of the Feaſt Ieſus ſtood & cryed:* wherein I thought to haue obſerved theſe points: *Firſt* the Time he made it in: namely *in the laſt and great day of the Feaſt: Secondly*, his Geſture of Body, *Ieſus ſtood: Thirdly*, his Manner of ſpeaking, *Ieſus ſtood & cryed.* In the *Firſt* I had thought to haue obſerved that it was the *Eight day*, and as they beganne the Feaſt with ſuch godly Exerciſes, how they alſo ended it with the ſame. In the *Second*, how though our Saviour did vſually ſit & teach as the cuſtome was in thoſe times, yet here to his greater paine, how hee ſtood, and taught, according to that of S[t] Auſten, *Cum labore, ſtatis & auditis, ſed nos cum maiore ſtamus, et loquimur.* You [f] ſaith S[t] *Auſten* ſtand to heare vs preaching and I graunt it is a paine vnto you, but yet it is a greater paine for vs to ſtand and ſpeake. I had thought beſides to haue obſerved, that he both ſate and ſtood teaching, who is now ſaid both to ſtand, and ſet at Gods right hand. In the *Third*, I had thought to haue obſerued that notwithſtanding that of Eſay, *Hee ſhould not cry, nor lift vp, nor cauſe his voice to be heard in the Street*, Eſay, 42. 2, yet how that was no preiudice to his crying, and lifting vp, & cauſing his voice to bee heard in the *Temple*: the Prophet in that place commending him, as a mild, and gentle *Creature*, the Evangeliſt in this, as a moſt excellent & earneſt *Teacher*. I had thought (I ſay) to haue obſerved all this: but the time haſtning as it doth, I alſo will haſten with it,

[f] *Aug. in Evan. Ioan. Tract. 19.*

and

and come to the third *Point* I propoſed, the Evangeliſt his *Noates* vpon this Sermon, and thoſe I told you were in theſe words: *This ſpake he of the Spirit which they that beleeved in him ſhould receiue. For the Holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified.* The *Noats* are two: *Firſt*, and *formoſt*, the true meaning of our Saviours words in this place: *Secondly*, the Reaſon the Evangeliſt giues that that indeed was his meaning. Of either in their order, and *Firſt* of our Saviours meaning: *This ſpake hee of the Spirit, which they that beleeved in him ſhoulde receiue.*

That our Saviour in this place ſpake of the Spirit, that is, of the Holy Ghoſt, when he ſpake of *Rivers* of water of *Life*, doth intimate vnto vs the ſpeciall correſpondence betweene thoſe *Rivers*, and the *Spirit*. *The holy Scriptures* [t] ſaith S[t] Chryſoſtome, *tearme the Grace of the holy Ghoſt ſomtimes, Fier, ſometimes, Water, to giue vs therby to vnderſtand, not his Subſtance, but his Working. For the Spirit* ſaith hee, *conſiſteth not of different Subſtances* (ſuch as Fier, and Water are) *ſeeing he is inviſible, and only of one kind. The holy Ghoſt* ſaith S[t] Chryſoſtome, *is called Fier, to ſignifie the ſhining of the Graces of God in vs, and the purging, and eating out of the droſſe of our Sins. And the ſame holy Ghoſt againe is called, Water, to ſignifie the waſhing, & cooling of vs. For as by Water* ſaith hee, *an Orchard is continually kept greene, and hath her Trees in due ſeaſon ſtill laden with fruit: ſo the holy Ghoſt diſpoſeth our Orchards, even the Soules that are within vs, that no care and griefe of hart may at any time diſtract vs, no wyles, & traps of Sathã deceiue vs, but by vertue therof we may quẽch his fiery darts whẽſoeuer he throwes them at vs.* Now the *Holy Ghoſt* is likened to *Water*, in three reſpects: *Firſt*, for that as the property of water is to cleanſe, and purifie the Body from ſuch filth and fowlenes as would otherwiſe cleaue vnto it, and therefore *Diogenes* of a water that was not all of the cleereſt, *Qui hic ſe lavant* [u] ſaith he, *vbi lavantur?* They that waſh themſelues

[t] *Chryſoſt. in Evang. Ioan. Hom. 31.*

[u] *Diog Laert. de vit. & mor. Philoſ. l. 6. in Dio.*

in this water, where doe they wash themselues? Even so the *Holy Ghost* doeth spiritually wash away our Sinnes, which are the Filth and Foulenes of our Soules, & wherewith as with menstruous Clowts our Nature is defiled. *Secõdly*, for that as the wearied Travailer is ready to faint for want of water, and scantly able to go on forwards, and therefore one in the [x] Poet,

[x] *Virg. Eclo. 5.*

Tale tuum Carmen nobis divine Poeta,
Quale sopor fessis in gramine, quale per æstum
Dulcis aquæ saliente sitim restinguere rivo:

and *Hagar* in the [y] Scriptures when the water of her Bottle was spent, cast her Child vnder a Tree, and shee sate downe her selfe over against him, and lift vp her voice & wept, so if we haue not this *Spirit* in vs, if we feele not the comfort of it, we fynde a continuall Fier in our Consciences, we frye in our owne Fat. *Thirdly*, nothing so necessary as *Fier*, & *Water*, we can by no meanes be without them, and therefore among the *Auncients*, whom they condemned to Banishment, they forbad them *Fier*, & *Water*: so, nothing so necessary for vs, as this *Fier*, and *Water*, of the Spirit, & therfore our Saviour to Nicodemus, [z] *Verily, Verily, I say vnto thee, except a man be borne of Water, and of the Spirit, he cannot enter into the Kingdome of God.* And thus much of our Saviours meaning: now of the Reason the Evangelist giues, that our Saviours meaning thus was, and it is in the last words of my Text: *For the Holy Ghost was not yet given, because that Iesus was not yet glorified.*

[y] Gen. 21. 16.

[z] Ioh. 3 5.

Our Saviour as for our sakes he came downe vnto vs from his Father, so the time was shortly to come, when hee should returne againe vnto his Father. This Newes as it was exceeding dolefull to the eares of the Apostles, who could haue wished to haue had him stil, their affection vnto him was so great: so to comfort them again for that his departure, being to leaue them Orphans in the world, he oftentimes promised to send vnto them the *Holy*

ly Ghoſt to be their Comfort. The *Firſt & formoſt* Promiſe in this kind made, is in the Goſpel of S^t *Matthew*, where our Saviour foretelling them that they ſhould bee delivered vp to Councels, and ſcourged in the Synagogues, and brought before Governours & Kings for his Names ſake, *Take no thought* [a] ſaith he, *how, or what yee ſhall ſpeake, for it ſhall be given you in that hower, what yee ſhall ſay. For it is not yee that ſpeake, but the Spirit of your Father which ſpeaketh in you.* So likewiſe at an other time, *I*, [b] ſaith our Saviour, *will pray the Father, and he ſhall giue you an other Comforter that he may abide with you for ever, even the Spirit of truth.* And expreſſing a little after who this other Comforter ſhould be, *The Comforter* [c] ſaith he, *which is the Holy Ghoſt, whō the Father will ſend in my Name, he ſhall teach you all things, & bring all things to your remembrance which I haue told you.* So likewiſe at a third time, *But when the Comforter* [d] ſaith he *ſhall come, whome I will ſend vnto you from the Father, even the Spirit of truth which proceedeth of the Father, he ſhall teſtifie of me.* And againe in a fourth place, *It is expedient for you* [e] ſaith our Saviour, *that I goe away: for if I go not away the Comforter will not come vnto you, but if I depart, I will ſend him vnto you.* And being now ready to aſcend into Heaven, & to take his leaue of the World concerning his corporall preſence, *When hee had gathered* [f] ſaith S^t Luke, *his Diſciples togither, he commanded them that they ſhould not depart from Ieruſalem, but to wait for the promiſe of the Father, which ſaid he, yee haue heard of me. For Iohn indeed baptized with water, but ye ſhal be baptized with the Holy Ghoſt within theſe few daies.* And as he promiſed the ſame at that time, ſo ſhortly after fell it out. *And when the day of Pentecoſt* [g] ſaith S^t Luke, *was come, they were all with one accord in one place, and ſuddenly there came a ſound from heaven, as of a ruſhing and mightie Winde, and it filled all the houſe where they ſate. And there appeared vnto them cloven Tongues like Fier, and it ſate vpon each of them. And they were al filled with the Holy Ghoſt,*

[a] Mat. 10. 19.
[b] Ioh. 14. 16.
[c] Ver. 26.
[d] Ioh. 15 26.
[e] Ioh. 16. 7.
[f] Act. 1. 4.
[g] Act. 2. 2.

and began to ſpeake with other tongues as the Spirit gaue thē vtterance. And this it is, the memory wherof we celebrate this day. The *Holy Ghoſt* was then given them, and our Saviour before had beene glorified, ſo that when our Saviour ſpake theſe words, the *Holy Ghoſt* was not then given, becauſe that then he was not [h] glorified.

[h] *Spiritum voluit dare miſi cum eſſet glorificatus, vtin ſuo corpore oſtenderet vitam quam modo non habemus, ſed in Reſurrectione ſperamus.* Aug. *in Evang. Ioan. Tract.* 32. *p.* 171.

No? will ſome man ſay, was not the *Holy Ghoſt* then given? Spake not the *Patriarchs*, and *Moſes*, & the *Prophets* by the Holy Ghoſt? Is it not expreſly ſaid of *David*, Mark. 12.36, that *David ſpake by the Holy Ghoſt?* Was it not foretold of our Savior Chriſt that he ſhould baptize with the Holy Ghoſt, *Mat.* 3.11? though Ieſus himſelfe baptized not, *Iohn* 4.2. Did he not long before this time breath vpon his Diſciples, and ſaid vnto them his owne ſelfe, *Receiue the holy Ghoſt*, Ioh. 20. 22? It is true Beloved, ſo hee did, & the *Holy Ghoſt* I graunt was given before, to the *Patriarches*, and to the *Prophets*, and to *Moſes*, and to *David*, and to the *Diſciples*, & to many others, but it was not given in that meaſure that it was given now at this time. God at this time gaue ſo good a meaſure of the Holy Ghoſt vnto his Apoſtles, ſo *preſſed downe, and ſhaken togither, running over into their boſomes*, as [i] ſpeakes our Saviour in an other caſe, that *ſome mocked, and* [l] *ſaid, they were full of new wine. Ridebant* [m] ſaith S[t] Auſten, *& aliquid verum dicebant.* They mocked ſaith he, and yet for al that, ſomewhat was true of what they ſaid, for indeed they were as Veſſels fild with new wine. You heard ſaith he, in this daies Goſpell, that *No man puts new Wine into olde Veſſels*, a carnall man perceiveth not the things that are ſpirituall. They were full of new Wine, & the new Wine venting out, the Tongues of all Nations were immediatly ſet a float. I, but the Apoſtles having before received the Holy Ghoſt, to what end was this aboundance? I anſwere with the [n] ſame S[t] Auſten: *They had indeede Faith before, but the conſtancie of Faith they had not. Well they might haue preached Chriſt, but as yet to die for Chriſt,*

[i] Luk. 6.38.

[l] Act 2.13.

[m] *Aug. de Temp. Ser.* 186. *p.* 721.

[n] *Aug. de Temp. Ser.* 185. *p.* 719.

Christ, that they hardly coulde. Insomuch that before the comming of the Holy Ghost, not one of them all that had the Crowne of Martyrdome. Before the comming of the Holy Ghost about the time of our Saviours Passion, some of his Disciples betooke themselues to their heeles. some so terrified with a silly gyrle that they flatly denied their Lord & Master: but after the comming of the Holy Ghost, and that they were confirmed by that good Spirit, howsoever they were imprisoned, and had whipping cheere for their labour, yet they reioyced that they were counted worthy to suffer rebuke for Christ his Name. He feared not afterwards, *Rome*, ° saith Leo, the *Lady* of the World, who in the house of Caiphas the High Priest was afraid of a silly *Wench*. And thus much of our Saviours *Sermon* here, his *Manner* in making it, and the Evangelist his *Notes* thereupon. I should now come with my owne Notes, and gather out of the severall Premisses, severall Instructions, and Observations: but for wee are some of vs here present to participate of these Mysteries, the BLESSED SACRAMENT here before vs, a word or two to that purpose, and then God willing an end.

° *Leo in Nat. Petri & Paul Ser. 1.*

There was a time and some now present may remember it very well, when these Creatures of *Bread*, and, *Wine* were so dignified, I, deified, in Church Assemblies, that he was counted then no Christian, that would not say to the *Bread*, and *Wine*, at least wise to a *Wafer*, that which some said in the Prophet Ieremies time to a *Tree*, & to a *Stone*, *Thou art my Father, thou hast begotten me*, Ier. 2. 27. They that saw the same then in those daies, haue liued now to see the case so altered, that it is almost now at another Extreame, and these Elements of *Bread*, and *Wine*, are so vilified, I, nullified, among many, that he is accounted now no Christian neither, or at the least wise a Popish Christian, that will not speake as contemptuously of that *Bread*, and *Wine*, vpon the Table, after the wordes of Consecration, as King Ezechias did of the Brasen Serpent when hee

cald it *Nehushtan*, a peece of Brasse, 2. King. 18. 14. That wee, Beloued, may the better beare our selues betweene these two Extreames, and take an even course in the middle way, not to high for the (Popish) *Pye*, nor to low for the carrion *Crow*, it will not be amisse to harken to HER who hath more then Motherly authoritie over vs, and by whose breeding and bringing vp, we are what we are, evē

p Ephes. 2. 19. p *Citizens* with the *Saints*, and of the *Houshold* of *God*. She

q Communion Booke in the Catech. then Catechising vs at the first: *What*, q saith She, *is the outward part, or Signe of the Lords Supper?* And Shee teacheth vs to answere, *Bread, and Wine, which the Lord hath commanded to be receaued.* And when Shee asketh vs againe, *What is the inward part, or thing signified?* Shee teacheth vs againe to answere: *The Body and Blood of Christ, which are verily, and indeed, taken and receaued of the Faithfull in the Lords Supper.* In her r Articles She speaketh thus: *To such as rightly, worthily, and with faith receaue* (the Supper of the Lord:) *the Bread which we breake is a partaking of the Body of Christ, & likewise the Cup of Blessing, is a partaking of the Blood of Christ.* And againe, *The Body of Christ is giuen, taken, and eaten in the Supper, only after an heauenly, &*

r Art. 28.

s Apology of the Church of England, c. 13. Diuis. 1. *spirituall manner.* In her s Apologie thus: *The Bread and Wine are the holy, and heavenly Mysteries of the Body, and Blood of Christ, and by them Christ himselfe, being the true Bread of eternall Life, is so presently giuen vnto vs, as that by Faith we verily receaue his Body, and his Bloud.* All commeth to this reckning: THEY WHICH WORTHELY RECEAVE THIS SACRAMENT, RECEAVE THE VERY BODIE AND BLOVD OF CHRIST: For the better manifesting whereof, let vs *First* of all see what it is to receaue worthely. *Secondly*, how the very Body and Bloud of Christ is receaued.

What it is to receaue worthely, the Apostle S. Paul wil instruct vs, in his first Epistle to the Corinthians, who whē he had there said: *Whosoever shall eate this Bread, & drinke the cup of the Lord vnworthely, shall bee guiltie of the Bodie*

and

and Blood of the Lord, immediatly [t] annexeth therevnto, *Let a man therefore examine himselfe, and so let him eate of this Bread, & drinke of this Cup.* So that the way (you see) to be a worthie Receauer is to examine a Mans owne selfe before he presume to come and tast of these mysteries. *Let a Man*, saith the Apostle: that is Man, or Woman, it mattereth not whether Sex, since [u] *both are one in Christ Iesus.* *Let a Man*; that is, hee must: not as it is in my Text, *If any man thirst let him come*, remitting it to his owne wil, whether come he would or no (as I told you) but, *Let him*, that is, he ought, there is a Necessitie laid vpon him, & woe vnto him if he doth it not, as [x] speakes the Apostle in another case. *Examine*; that is, from point to point, seeking one by one, as did the [y] Preacher to find the count. *Himselfe*; not another, no, that was Peters fault to bee inquisitiue after others. *Lord*, [z] saith Peter, *what shall this man do? What*, saith our Saviour, *is that to thee? follow thou me.* [*] *Petre quid ad te?* Peter what hadst thou to doe, whether Iohn should liue or die? *If I will*, saith our Saviour, *that hee tary till I come, what is that to thee? Follow thou mee. Let a mã therfore examine himselfe.* For indeed to say the truth, every of vs in this case, is a *Iustice* of *Peace*, and *Quorum* too. It is that which the Prophet David saith, Ps. 4.4, *Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.* And shewing vnto vs his owne example, *I powre out my heart by my selfe*, saith he, Ps. 42.4. and Psal. 77.6, *I call to remembrance my song*, saith he, *and in the night I commune with mine owne heart, & search out my spirits.* Commune wee then with our owne *Hearts*, or in our *Chambers*, or vpon our *Beds*, search wee out our owne *Spirits*, let vs powre out our *Hearts* by our selues. Nor let vs doe it [a] superficially, but discusse wee our owne [b] *Consciences*, let vs set our selues downe vpon the iudgement seat of our owne *Hearts*, and in no wise bee partiall to our selues. Examine we our EYES, our EARES, our HANDS, our TONGVES, our FEET, and cause we all, and every

[t] 1. Cor. 11. 28
[u] Gal. 3. 28.
[x] 1. Cor. 9. 19
[y] Eccles. 7. 29.
[z] Ioh. 21. 21.
[*] *Ole quid ad te* Martial. *Epig.* l. 7. *epig.* 9.
[a] *Noli superficiem compalpare* Aug. *de Temp. Ser.* 214. *p.* 761.
[b] *Discute conscientiam tuam, ascende Tribunal mentis tuæ, noli tibi parcere* Aug. *in Ps.* 101 *p.* 784.

every of them, to giue account of their *Stewardſhip*. No *Man* here, be he never ſo meane, no *Woman* whatſoever, but hath ever about them this Retinue. What? are they all of them out of frame? is there none of them good, no not one? Then haſt thou [c] *Pilats* Powre over them, *either* to crucifie, *or* to looſe thē: that is, if they prooue themſelues to be *Sinnes* of *Infirmitie* only, then to chaſten them and let them looſe, as hee would haue done by our Saviour, Joh. 19. 12. If *Sinnes* of *Iniquitie* & greater Conſequence, if great and grieuous Crymes, *vaſtantia Conſcientiam*, as [d] ſpeakes S. Auſten, deſtroying & waſting our very Conſcience, let vs, *or*, mortifie them, as ſpeakes the Apoſtle, Coloſſ. 3. 5. *or*, as our Saviour giues vs counſaile, let vs cut off their chiefeſt inſtruments, and caſt them away from vs, Mat. 5. 30. *Eyes* muſt out, and *Hands* muſt off, I, *Cor ipſum revellendum*, to ſpeake in *Senecaes* [e] phraſe, wee muſt out with *Heart* and all, & pray with the [f] Prophet David to create a New one in vs. And thus much of the *firſt* Point what it is to receaue worthely.

[c] Ioh. 19. 10.

[d] *Aug. de Civ. Dei. l. 11. c. 12.*

[e] *Senec. Epiſt. l. 7. ep. 52.*

[f] Create in me a cleane heart, o God; and renew a right Spirit within mee, *Pſ.* 51. 10. Our laſt Tranſlat.

How the very *Body* and *Blood* of Chriſt is now at this time to bee receaued, conſidering our Senſes tell vs that what we receaue is *Bread*, and *Wine*; we muſt of neceſſity haue in this caſe the *Help* of FAITH to direct vs, or wee ſhall riſe againe as wee came, if not depart from hence a great deale worſe. Now what *Faith* is able to do, we need goe no farther then to thoſe words of our Saviour Chriſt, who ſpeaking of *Faith* vnto his Apoſtles: *Verily I ſay vnto you*, [g] ſaith hee, *if yee haue Faith as much as is a graine of muſtard ſeed, ye ſhal ſay vnto this Mountaine remooue hence to yonder place, and it ſhall remoone, and nothing ſhall bee impoſſible vnto you*. And to ſhew that they ſhould bee as potent as well by Sea, as by Land: *If yee had faith*, [h] ſaith he, *as much as is a graine of muſtard-ſeed, and ſhould ſay vnto this Mulbery tree, Plucke thy ſelfe vp by the roots, and plant thy ſelfe in the Sea, it ſhould even obey you*. Of the *Muſtard-ſeed* hee had told them [i] before, that it was the leaſt of all

[g] Mat. 17. 20.

[h] Luk. 17. 6.

[i] Mat. 13. 31.

Seeds

Seeds: and yet *Faith* but of that ſmall quantitie, what workes of qualitie brings it forth? Nay what doth it not bring forth, ſince as the Apoſtle [i] ſpeakes to the Hebrewes: *It ſubdueth kingdomes, workes righteouſneſſe, obtaines the promiſes, ſtops the mouthes of Lyons, quencheth the violence of fire, makes vs to eſcape the edge of the ſword, of weake makes vs ſtrong, makes vs valiant in battaile, and turnes to flight the Armies of the Aliants.* And doth *Faith*, Beloued, all this, Really and Truely: & doe our Adverſaries the Papiſts ſtill ſcoffe at vs when we ſay we eate as truly, and really, the *Body* of our Saviour here by *Faith*, and by *Faith* drinke his *Bloud*? [i] Heb. 11. 33.

Why, but thou wilt ſay, If this bee all, what need then this *Bread* and *Wine*? This, without theſe may well bee done: we may every day feed of our Saviours *Body*, and of his *Bloud* in this ſort. It is true, Beloued, ſo we may, and ſo wee doe: howbeit, as S. Ierom [m] ſpeakes in another caſe, *Habet neſcio quid latentis ἐνεργείας viva vox: & in aures Diſcipuli de Autoris ore tranſfuſa fortius ſonat*: The voice of a Speaker is much more forcible to the eares of him that heares, then when the Hearer readsit himſelfe: right ſo may we ſay in this caſe, wee are much more mooued by an heavenly Force, when we *See*, & *Receaue*, theſe very *Elements*, then when as otherwiſe they are out of ſight. Beſides that our Saviour Chriſt ſince he hath beene pleaſed to vſe theſe Meanes to the purpoſe of enioying him, and hath commanded vs to doe as himſelfe did, vntil his next comming againe, duty requireth at our hands that we in no wiſe neglect him, nor what in this caſe hee hath enioyned vs, eſpecially in a matter of ſuch moment. *Naaman* no doubt might haue beene healed of the Leproſie he had, had he never waſhed in *Iordan*, would the Prophet *Eliſha* but haue ſpoken the word: but when that other word was once gone out: [n] *Goe and waſh thee in Iordan ſeaven times, and thy Fleſh ſhall come againe vnto thee, and thou ſhalt be cleanſed*, was it for *Naaman* to diſpute [m] *Hieron. Pau lino.* [n] 2. Kin. 5. 10.

whether was better to that purpoſe *Abnah*, or *Pharpar*, Rivers of Damaſcus, or all the Waters of Iſrael? Had hee held himſelfe to that *Probleme*, he might haue gone home againe as wiſe as he came: but what ſaid his Seruants ſomwhat wiſer then their Maſter,

----° *Ecce*
Seruus non pauſo ſapientior.

° Horat. Serm. l. 2. Satyr 3.

2 King 5.13.

Father, ſay they, *if the Prophet had commanded thee a great thing, wouldſt thou not haue done it? how much rather then when he ſaith to thee, Waſh, & be cleane?* Even ſo, Beloued, in this caſe, our Saviour willing vs to perpetuate this Cuſtome while wee liue here in this World, doth it become vs to imagine with our ſelues, that though wee never, or ſeldome doe it, wee can participate of *Him* otherwiſe, and as well as if wee thus did? No, let vs well knowe that howſoever we may without theſe Elements participate of our *Saviour*, doubtleſſe with them we *May*, & for our Saviour commands it, and exacts it at our hands, wee not only may, but *Muſt*.

The God of heaven ſo bleſſe vs, and the Seed that hath beene ſowne &c.

THE SACRAMENT OF BAPTISME.

Easter Day April.4. 1613.

Knowe yee not that all we which haue beene baptized, into Ieſus Chriſt, haue beene baptized into his death? we are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life. Rom. 6. 3,4.

THere is in theſe few words, & parcell of that Scripture appointed for the ſecond Leſſon to bee read this Evening Prayer, Right Worſhipfull, and dearely Beloued, an *Epitome* of ſundry *Points* of Chriſtian Religion. *Firſt*, of Baptiſme; *Secondly*, of our Saviours Paſſion; *Thirdly*, of his Reſurrection; *Fourthly*, and laſtly, of Newneſſe of Life. All and every of them belong vnto vs, but *Two*, more properly; *Two*, to our Saviour Chriſt. *Baptiſme*, and *Newneſſe* of *Life*, thoſe more properly belong to vs: our *Saviours Paſſion*, and *Reſurrection*, thoſe as properly belongd to Him. Of our Saviours *Paſſion*, and *Reſurrection*, I haue ſpoken vnto you heretofore, I purpoſe now to ſpeake at this time, of *Baptiſme*, and *Newneſſe* of *Life*. Nor may it ſeeme, Beloued, vnſeaſonable now at this time to ſpeake of *Baptiſme*, ſince this Time, and the Time of *Pen-*

tecoſt commonly called *Whitſontide*, were the only two Times of old wherein Baptiſme was adminiſtred. Hence it was that whereas other *Holy Dayes* haue all ſome reference to our *Saviour Chriſt*, and haue accordingly their [a] *Names*; as *Firſt*, the Annuntiation of his Birth by Angelical Embaſſage, commonly called our *Lady Day*. *Secondly*, his bleſſed Nativitie it ſelfe, commonly called *Chriſtmas*, (though there are that will not ſo ſpeake, for feare of I wot not what feare, happily that the Pſalmiſt [b] ſpeakes of, *They were afraid where no feare was*, ſure I am, where none is) *Thirdly*, the miniſtery of his Legall Circumciſion commonly called, *Newyeers day*: *Fourthly*, the teſtification of his true Incarnation by the Purification of Her which brought him into the world, commonly called *Candlemas day*: *Fifthly*, his Reſurrection: *Sixtly*, his Aſcention: *Seaventhly*, the admirable ſending downe of his Spirit, commonly called *Whitſunday*, and (which conſequently enſued) the notice of that incomprehenſible Trinitie thereby giuen to the Church of God, commonly called *Trinitie Sunday*: *Eightly*, his Glorification in his Saints which had the honour to ſuffer for his ſake before they had age and abilitie to knowe him; commonly called S[t] *Innocents day*; in S[t] *Stephen* that did knowe him; in thoſe Sages of the Eaſt that came to adore him, commonly called the *Epiphany*, or the *Twelfe Day*; in *Iohn* the *Baptiſt*; in the *Apoſtles*; his Glorification in the Angels, as in *Michael*, and in all thoſe happy *Saints* that are already poſſeſſed of heaven: whereas I ſay theſe Holydaies, haue all of them reference to our Saviour, and haue accordingly their names: *To Morrow*, and the *Next Day* after, to bee annexed to this Feaſt, & the *Firſt Two Dayes* in Whitſonweeke, haue no proper and peculiar Names giuen vnto them, but are annexed to *This Feaſt*, as alſo to the *Other*, by reaſon of *Baptiſme* then adminiſtred, and vſuall at thoſe two times.

[a] M. Hooker Eccleſiaſt. Pol. l. 5. §. 70. p. 195.

[b] Pſ. 53. 6.

Of *Baptiſme* then at this time, and for our better proceeding therein may you be pleaſed to reviſe the words

againe, even now read vnto you. *Knowe yee not that all we which haue beene baptiſed into Ieſus Chriſt, haue beene baptiſed into his Death? we are buried then with him by Baptiſme into his Death, that like as Chriſt was raiſed vp from the dead, by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.*

In which wordes, I obſerue and note vnto you two principall Points. *Firſt*, a Propoſition: *Secondly*, a Conſequence therevpon. The Propoſition is here ſet downe by way of interrogation, and it is in effect this: *All wee which haue beene baptiſed into Ieſus Chriſt, haue beene baptiſed into his death.* The Confequence in that which followeth: *We are buried then with him by Baptiſme into his Death, that like as Chriſt was raiſed vp from the dead, by the glory of the Father. ſo we alſo ſhould walke in newneſſe of life.* The Propoſition is here ſet downe by way of interrogation, for that it is a Truth that may by no meanes bee denyed. The Oratour will tell vs ſo much, *Interrogamus etiam*, [c] ſaith hee, *quod negari non poſſit*: VVee ſometimes aske in ſuch ſort, as wee know that the Anſwerer cannot poſſibly denie it. Thus our Saviour to his Apoſtles, *when I ſent you* [d] ſaith he, *without Bag, and Scrip, and Shooes, lacked yee any thing?* Wel hee knew they wanted not, and they themſelues indeed confeſt as much. And againe, to thoſe two Diſciples going vnto Emaus, *Cleophas* and the other (S^t^ Ambroſe cals him [e] *Amaon*, or * *Amaus*) *O Fooles* [f] ſaith he, *and ſlow of heart to beleeue all that the Prophets haue ſpoken, ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?* Thus this our Apoſtle alſo in an other place, ſpeaking of the other Sacrament, *The Cup of Bleſſing which we bleſſe* [g] ſaith he, *is it not the Cõmunion of the Bloud of Chriſt? The Bread which we breake, is it not the Communion of the Body of Chriſt?* Doubtleſſe it was ſpoken more ſignificantly, then if he had ſaid which indeed he meant: The *Cup* of *Bleſſing* which we bleſſe, and the Bread which we breake, are the Communion of the

[c] *Quintil. Inſtit. l. 9. c. 2.*

[d] Luk. 22. 35.

[e] Ambr. *Ser.* 1. *p.* 275. *& Apol. Dauid. p.* 399.

* *Serm.* 71. *p.* 365.

[f] Luk. 24. 25.

[g] 1. Cor. 10. 16.

Bloud, and of the Body of Chriſt. So likewiſe here in this place: *Know yee not that all we which haue been baptized in-*
[h] 1. Tim. 1. 15 *to Ieſus Chriſt, haue beene baptiſed into his Death?* It is, as if
[i] 1. Cor. 10. 15 he had ſaid: *This is a true* [h] *ſaying, & by all meanes worthy to be received: I* [i] *ſpeake as vnto them which haue vnderſtãding,*
[k] 2. Ioh. 1. 10. *iudge yee what I ſay: If there* [k] *come any vnto you, & bring not this Doctrine,* namely, That All we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his Death, *receiue him not to houſe, neither bid him God ſpeed.*

Having thus reſolved theſe words, I hold it now fit I ſhew vnto you, *Firſt*, what Baptiſme is: *Secondly*, what it is to be baptized into Ieſus Chriſt: *Thirdly*, what it is to bee baptized into his death. Theſe three Points thus handled, the Propoſition will be evident, being this (as I ſaid) in effect: All we which haue beene baptized into Ieſus Chriſt haue beene baptized into his Death. *Firſt* then what Baptiſme is: *Know yee not that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his Death?*

Baptiſme is a Greeke word, and ſignifieth a Bathing, or a Waſhing, & ſo is vſed both by the Heathen Writers, and by the Evangeliſts themſelues. I ſhall not need now at this time to produce the Heathen to this purpoſe. As touching the Evangeliſts, S[t] *Marke* may ſtand for al, who ſpeaking of the Iewes and Phariſees, *When they come*
[m] Mark. 7. 4. [m] ſaith he, *from the Market,* Ἐὰν μὴ βαπτίσωνται, *except they waſh they eate not, & many other things there be, which they haue taken vpon them to obſerue, as* βαπτισμοὺς ποτηρίων, *the waſhings of Cups, and Pots, Braſen Veſſels, & of Tables.* So the Vulgar doth read it to, *Niſi baptiſentur, non comedunt:* and *Baptiſmata Calicum, & Vrceorum, & Æramentorum, & Lectorum,* which the Rhemiſts interpret thus: *And from the Market, vnleſſe they bee waſhed, they eate not: and many other things there be that were delivered vnto thẽ to obſerue, the waſhings of Cups, and Cruſes, and of Braſen Veſſels, and Beds.* Where by the way, Beloved, it may be wondred that our Rhemiſts treading ſo oftentimes the

ſelfe

ſelfe ſame Steps that the Vulgar doth (their Fathers of *Trent* ſuppoſing the *Muſes*, nay that *God* himſelfe ſpake in that goodly Dialect, and not as [n] *Varro* would haue thought, in *Plautus* his, had they ever ſpoken *Latine*) it may be wondred I ſay, they trãſlated it not, *The Baptiſmes of Braſen Veſſels*, doubtleſſe it would haue chimed wondrous well with *Baptiſing* of their [o] *Bels*. But to returne vnto my purpoſe.

[n] *Quint. Inſtit. l.10.c.1.*

[o] *Vid.* D. Willets *Synopſ.p.* 493. *Edit.*1600 P. Martyris *Loc.Com. Claſſ.* 4 *Loc.* 9. Durant. *de Rit. Eccle. l.1.c.* 22. § 6. *p.*177. Even *Tom* of Chriſtchurch was chriſtned to, but D. Treſham it ſeemeth tooke him for a Wench, of whom D. Hũfrey ſaith: *Quã ille* (Treſhamus) *vt ad Miſſam clarè vocaret, ante paucos dies retonſam, novo nomine donavit, & Mariã baptizavit.* Humfred. Vit. Iuelli p. 81.

Baptiſme ſignifying a Bathing, or a Waſhing of the Fleſh, it is not vnknown to thẽ that are converſant in holy Writ, that there were in the time of the Law diverſe & ſundry kindes of *Waſhings*. All which for that they were Shadowes of Chriſt to come, and Appurtenances to the Sacrifices for Sinne, and Tranſgreſſion, and the often Repeating thereof, declaring their Imperfection; hence it was that when Chriſt was come, in liew & ſteed of them, there ſhould come with him an other kinde of Waſhing never to be reiterated againe, to wit a Sacrament of that Waſhing, that is but once, & done for ever. And therefore [p] S^t Auſten, *Quomodo Vterus non poteſt repeti, ſic nec Baptiſmus*: And againe in an other [q] place, *Sicut ad Nativitatem carnalem valent muliebria Viſcera ad ſemel pariendum: ſic ad Nativitatem ſpiritalem valent Viſcera Eccleſiæ vt ſemel quiſq; baptiſetur*. Nor can a man be Borne twiſe, nor twiſe Baptiſed. And as in reſpect of carnall Nativity the Mothers *Wombe* is offorce to bring forth once, and but once: ſo the *Womb* of the Church in reſpect of ſpirituall Nativity. And thus much of the *Name* of Baptiſme, go we now to the *Nature* of it.

[p] *Aug. in Evan. Ioan. Tract.* 11. *p.*68.

[q] *Aug. in Evan. Ioan. Tract.* 12. *p.*72.

Concerning Baptiſme, our *Mother* the *Church* hath [r] taught vs to ſpeake in this wiſe: *Baptiſme is not only a ſigne of Profeſſion, and marke of difference, whereby Chriſtian Men are diſcerned from others that be not chriſtned: but it is alſo a ſigne of Regeneration, or New Birth, whereby as by an Inſtrument, they that receiue Baptiſme rightly, are graſted into the Church; the promiſes of the forgiueneſſe of Sinne*

[r] Booke of Articles, Art. 27.

Sinne, and of our adoption to be the Sonnes of God, by the Holy Ghoſt, are viſibly ſigned and ſealed; Faith is confirmed, & Grace increaſed by vertue of Prayer vnto God. Baptiſme then ſuch a Sacrament, what doth it elſe but ſigne vnto vs, that we are as certainely waſhed from our Sinnes by the *Bloud* of *Ieſus Chriſt*, as our *Bodies* are certainely waſhed, or ſprinckled with *Water*. So Tertullian, *Abluitur caro* ſ ſaith he, *vt Anima emaculetur*. The Fleſh is waſhed, that the Soule may be cleanſed: and S^t Auſten to this purpoſe, *From whence* t ſaith he, *hath this Water ſo great a vertue, that it but toucheth the Body, and waſheth the Soule, but by reaſon of the Word, not in that it is ſpoken, but beleeved.* And hence it is that *Tertullian* cals Chriſtians, FISHES. *Wilde Beaſts* u ſaith he, *and Vypers, and Aſpes, and Cockatrices, they are in loue with dry places, and thoſe that are waterleſſe: but let vs little Fiſhes according to our great* x *Fiſhes example Ieſus Chriſt, be borne in water. Nec aliter quàm in aqua permanendo ſalui ſumus.* Neither out of that Element can we poſſibly be in ſafety. He alludeth by all likelyhood to that of our y Saviour: *He that ſhall beleeue, and be baptized, ſhall be ſaved: but he that will not beleeue, ſhall be damned:* And againe to z Nicodemus: *Verely, verely, I ſay vnto thee, except that a man be borne of Water, and of the Spirit, he can not enter into the kingdome of God.* And hence it is, that we are taught by the Apoſtle *S^t Paule* a *that* by the waſhing of Water through the Word, God doth ſanctifie & cleanſe his Church: *that* we are b ſprinkled in our hearts frō an evil conſcience, & waſhed in our Bodies with pure water, not that the *Baptiſme* which ſaveth vs is (as *Legal Purifications* were) a *cleanſing* of the *Fleſh* from outward impurity, but Ἐπερώτημα, as *S. Peter* ſpeaketh, *an interrogatiue triall of a good Conſcience toward God.* Nor is this *Sanctifying*, and *Cleanſing* of vs, in regard only of the *Time preſent*, but in regard of the *Time* that is *paſt* alſo, as alſo of the *Time* to *come*: according to which three Times the Scripture ſo ſpeakes of Baptiſme as if it intimated ſo much, as Ἐσωσεν ἡμᾶς

ſ *Tert. de Carnis Reſurrect.*

t *Aug. in Euan. Ioan. Tract. 80. p. 303.*

u *Tertull. de Baptiſmo p 597*

x *Secundum ἰχθὺς noſtrum Ieſum Chriſtum.* Alluding to thoſe Acroſticke Verſes of *Sibil* wherof S^t. Auſten *De Civ. Dei. l. 18. c. 23*

y Mark. 16. 16

z Ioh. 3. 5.

a Epheſ. 5. 26.

b Heb. 10. 22.

c 1. Pet. 3. 21. *Vid* M^r Hooker Eccleſ. Pol. l. 5. § 63. p. 152.

ἡμᾶς, *He hath ſaved vs*, Tit. 3. 5. Σώσει ἡμᾶς, *That now ſaveth vs*, 1. Pet. 3. 21. And σωθήσεται, *He ſhalbe ſaved*, Marc. 16. 16. Nor is this Sanctifying, and Cleanſing in part, but in whole. And therefore, *He*, [d] ſaith S. Chryſoſtom, *that is baptiſed, hath his Soule more pure, then the Beames of the Sunne it ſelfe, even as pure as when it was created at the firſt. And as the workman*, ſaith hee, *by melting Iron, or Gold, doth make it pure, & new: ſo the Holy Ghoſt in Baptiſme, as it were in a Furnace, doth poliſh the Soule, & forme it anew, and by conſuming ſinne, makes it more purely bright. ſome then any Gold whatſoever.* Which yet is not ſo to bee taken, as if we were not every day to be more & more purified, and cleanſed more and more, *Iam vos mundi eſtis*, [e] ſaith S. Auſten, *mundi ſcilicet, at ó, mũdandi*, You are now ſaith he, *Cleane; Cleane, and to be Cleanſed*: For had they not beene *Cleane*, ſaith hee, they could not haue brought forth fruit at all, and yet every Branch that beareth fruit, the Husbandman [f] purgeth it, that it may bring forth more fruit.

[d] *Chryſ in 1. Cor. 15. Hom. 40.*

[e] *Aug. in Evan. Ioan Tract. 80. p. 303.*

[f] Ioh. 15. 2.

And here, Beloued, let vs conſider a while, *Firſt*, the great Goodneſſe of our God that vſeth this very *Element* ſo greatly now adaies vnto our Good. For if ſo be we bee remembred, this is the *Element* wherein his Wrath was once declared, when as hee [g] drowned with it the whole World. It was as *Moſes Rod* when as it was [h] turned into a Serpent. It was as S. *Paul* before his Converſion, [i] making havock of a World of men. I, as *Ananias* ſpake of S[t] Paul, but not a *Saint* then: [l] *Lord, I haue heard by many of this man, how much evill he hath done to thy Saints at Ieruſalem*: right ſo, Beloued, may we ſay, Lord we haue heard by many of this *Element* how much evill it hath done, and is it poſſible it ſhould now be ſo great a Bleſſing vnto Man? But what cannot he worke that commands [m] *Light out of Darkneſſe*: & what will he not worke for our ſakes, who can * turne the *Sea* it ſelfe, *into dry Land*.

[g] Gen. 7. 17.

[h] Exod. 4. 3.

[i] Act. 9. 1.

[l] Ver. 13.

[m] 2 Cor. 4. 6.

* Pſal 66. 5.

Secondly, let vs call to mind what baſe meanes the Lord im-

imployeth in ſo honourable a worke as this is. For what is more common and vſuall then *Water*, and what of leſſe eſteeme, eſpecially then common Water.

n Ouid. Met. l. 6.

n ---*Vſus communis Aquarum eſt:*
Nec Solem proprium Natura, nec Aera fecit,
Nec tenues Vndas.

None are Lords Proprietaries of *Water, Sunne*, and *Ayre*. True it is, in want thereof nothing more made of, but where there is great plentie, nothing againe ſo little eſteemed. And yet ſee, Beloued, even in this, the good Pleaſure, and Purpoſe of God, who hath o choſen the *Fooliſh* things of the world, to confound the *Wiſe*, and the *Weake* things of the world, to confound the *Mighty things*, and *Vile* things of the World, and things which are *deſpiſed* hath God choſen, and things which *are not*, to bring to naught things that are, that no Fleſh ſhould reioyce in his preſence. Thus the *Midianites* overthrowne by *Gedeon*, what was the Cauſe inſtrumentall, but as it were a *Barly Loafe*, even *Lamps* in one hand, & *Trumpets* in the other, Iudg. 7. 20? *Sampſons* weapon that he ſlew ſo many withall, what was it but an *Aſſes iawbone*, Iudg. 15. 16? *With the Iaw of an Aſſe, ſaith he, are heapes vpon heapes: with the Iaw of an Aſſe haue I ſlaine a thouſand men.* Goe wee to the other Sacrament, & is the Subſtance of it any more then a *Morſell* of *Bread*, and a *Draught* of *Wine*? And yet hath it pleaſed our Saviour to ſay, *This is my Body, This is my Bloud*, Mat. 26. 26. But now to proceed onwards.

o 1. Cor. 1. 27

You haue ſeene, Beloued, what *Baptiſme* is, the *Name*, and the *Nature* of it: in the next place we are to ſee, what it is to be baptized into Ieſus Chriſt: *Knowe yee not that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death?*

p Communion Booke in Publique Baptiſme.

To be baptiſed into Ieſus Chriſt, is *to* profeſſe our ſelues to hold of him, *to* addict our ſelues, Bodies, and Soules to the honour of his Name, p *to* conſeſſe the Faith of Chriſt crucified, and manfully to fight vnder his Banner, againſt

Sinne,

Sinne, the *World*, and the *Divell*, & to continue his Faithfull Souldiers, and Servants, vnto our liues ends. Doubtleſſe there is no other Name wherevnto we are, or ought at all, to be baptiſed. And therefore the Apoſtle S. Paul: *Is Chriſt*, ſaith he, *diuided? was Paul crucified for you? either were yee baptiſed into the Name of Paul?* No doubtleſſe, & therefore all thoſe whom S. Paul himſelfe did beget to Chriſt, or any other of the Apoſtles, *Non Paulianos*, [r] ſaith S. Auſten, *aut Petrianos, ſed Chriſtianos nominauerunt:* They named them not *Paulians* of *Paul*, or *Petrians* of *Peter*, but *Chriſtians*, of our Saviour *Chriſt*. And this is that [f] *Worthy Name* after which we be now named. This it was that begã at *Antioch*, for [t] there the Diſciples were firſt of all called CHRISTIANS, & this it is that ever ſince hath laſted in the World, and ſo ſhall it ever doe, as long as the World ſhall laſt. Nor is it a Name only, but diverſe and ſundry Prerogatiues, which wee all of vs haue by reaſon of BAPTISME. S[t]. Chryſoſtome [u] reckons them to bee theſe. *Firſt*, in that wee are [a] *Free*: *Secondly*, in that we are [b] *Sanctified*: *Thirdly*, in that we are [c] *Iuſtified*: *Fourthly*, in that we are [d] *Sonnes*: *Fiftly*, in that we are [e] *Heires*: *Sixtly*, in that wee are [f] *Brethren* with Chriſt: *Seaventhly*, in that wee are [g] *Coheires* with him: *Eightly*, in that we are his [h] *Members*: *Ninthly*, in that we are the [i] *Temples* of God: *Tenthly*, and laſtly, in that wee are the [l] *Veſſels* of the Holy Ghoſt. All this will the better appeare if ſo bee wee call to minde thoſe ſeverall ſtyles of Honour giuen to Baptiſme by the ancient Fathers. *Dionyſius*, hee [x] calls it, the *Mother of adoption*: [y] S. Baſil, the *Grace of adoption*: [z] Clemens Alexandrinus, *Medicamentum Pæonium*, A Soveraigne Salue: [a] S. Chryſoſtome, *Vitæ huius Purgatorium*: The purging place, or Furnace of this Life: [b] S. Ambroſe: *Paſcha Chriſtianorum*, The Chriſtians mans Eaſter, or Reſurrection: Gregory Nazianzen, he heapes together a number of Appellations, and all (as hee thinkes) too little too. *Baptiſme*, [c] ſaith S. Gregory, *is the Beau-*

[r] *Aug. in Pſ.* 44 p. 281.
[f] Iam. 2. 7.
[t] Act. 11. 26.
[u] *Chry. Tom. 5. Hom. ad Neophit.*
[a] Gal. 5, 1.
[b] 1. Cor. 6. 11
[c] Ibid.
[d] Ioh. 1. 12.
[e] Rom. 8. 17.
[f] Rom. 8. 29.
[g] Rom. 8. 17.
[h] 1. Cor. 6. 15
[i] 1. Cor. 3. 16.
[l] Epheſ. 5. 18.
[x] *Dioniſ. Eccl. Hierarch. c. 2.*
[y] *Baſil. Hom. 13*
[z] *Clem. Alex. Pæd. l. 1. c. 6.*
[a] *Chryſoſt in Hom ad Bapt.*
[b] *Ambr. de Sac. l. 1. c. 14.*
[c] *Naz. in Saxil Baptiſm.*

Beautie of ſoules; a Chãging of the life to better; the Requeſt of a good conſcience made vnto God; the Help of our infirmitie; the putting off the Fleſh, & Putting on the Spirit, the Participatiõ of the Word; the Renuing of the old man; the Deluge of ſin; the Communication of light; the Diſpelling of darknes; a Chariot to goe to God withall; a Peregrination with Chriſt; an Help of Faith; a Perfectiõ of the Mind; a Key of the kingdome of heauẽ; an Abrogation of bondage; a Breaking of Fetters; a Converſion to a better ſtate. You ſee, Beloued, what it is to be baptiſed into Chriſt: *You* ſee your Prerogatiues by reaſon thereof: *You* ſee the Styles of Honour giuen by the Ancient Fathers vnto Baptiſme.

I, but here ariſe two Doubts: *Firſt*, for that Chriſt alone is here ſpecified, and only named in this place, when as he himſelfe commanded, that Baptiſme ſhould bee adminiſtred, *in the Name of the Father, and of the Sonne, and of the Holy Ghoſt. Secondly*, whether all that are baptiſed by the Miniſter, are baptiſed into Chriſt. Concerning the *Former* we may [c] ſay with Zanchius, that theſe wordes in this place expreſſe not the *Forme* of Baptiſme, but the *Summe*, and *Effect* thereof. Now the *Summe*, and *Effect* of Baptiſme is, that by Baptiſme duly adminiſtred according to Chriſt his Inſtitution, which was in the *Name* of the *Father*, and of the *Sonne*, and of the *Holy Ghoſt*, wee haue bin baptiſed into Chriſt, and haue beene baptiſed into his Death. So Act. 2. 38, *Amend your liues*, ſaith S. Peter, *& be baptiſed every one of you in the Name of Ieſus Chriſt.* And Act. 10. 48, *He commanded them to be baptiſed in the Name of the Lord.* And Act. 19. 5, *They were baptiſed in the Name of the Lord Ieſus.* That which in thoſe places is ſet downe, is an Hiſtoricall Narration: not a preciſe ſetting downe of the Forme which was obſerved at thoſe times by thoſe Apoſtles that did baptiſe. Concerning the *Latter*, it is a good Note which [f] *Sadeel* giues vs on the like wordes, namely, that the Apoſtle ſaith not ſimply, *Omnes*, *All*: but *Nos Omnes*, *All We*: meaning the *Godly*, & ſuch as come with

[g] Mat. 28. 19.

[c] Zanch. in Epheſ. c. 5. Loc. 2. Part altera de Baptiſ. p. 429

[f] Sadeel. de Sacrament. Manducat. c. 4. ad Obiect. 3. Oper. Theol. p. 299. col. 1. Rom. 6. 3. Beza.

with true Faith to the Table of the Lord. Even ſo may we ſay of theſe words, that the Apoſtle ſaith not ſimply, *Quotquot, All whoſoever*: but *Nos quotquot, Al we*: & Gal. 3. 27, *All yee that are baptiſed*, preſuppoſing they were of the better ſort: other wiſe *Simon Magus* beleeued, and was baptiſed, Act. 8. 13. And thus much of the *Second Point*, of being baptiſed into Chriſt. I now come vnto the *Third*, namely, what it is to be baptiſed into his Death: *Knowe ye not that all we which haue beene baptiſed into Ieſus Chriſt, haue beene baptiſed into his Death?*

Of the *Death* of our Saviour, I haue diſcourſed vnto you not long ago. I told you then of the Maner of rendring his Soule vnto God. Three [h] Daies, & three Nights, was *Ieſus* in the *Belly* of the *Earth*, as *Ionas* was long before in the *Belly* of the *Whale*. A more ſacred, holy, & ſanctified Corps was never within the Bounds of that baſe Element. Now that our Saviour thus was dead, what greater Teſtimonies then *Firſt*, the giving vp of the Ghoſt, Luk. 13. 46; *Secondly*, the not breaking of his Legs, Ioh. 19. 33. *Thirdly*, the iſſuing forth of Bloud, and Water, Ioh. 19. 34. *Fourthly*, his Buriall by Ioſeph of Arimathea, Mark. 15. 43: as alſo by Nicodemus, Ioh. 19. 39. *Laſtly*, the watch, & ward thereupon, and ſealing of the Stone, *Mat.* 27. 66. And would you now know what it is to be Baptiſed into his Death? The Phraſe (I confeſſe) is ſomewhat hard, and therefore requires your greater attention. *If any* [i] ſaith Mr Perkins, *ſhall demaunde how any man is to be baptized into the Death of Chriſt, the anſwere is this: Every Chriſtian Man, and Woman are by Faith myſtically vnited vnto Chriſt, and made al Members of one Body whereof Chriſt is the Head: Now as Chriſt by the Powre of his Godhead, whenas he was dead, and buried, did overcome the Graue, and the Power of Death in his owne Perſon: ſo by the very ſame Power, by meanes of his ſpirituall coniunction, doth he worke in all his Members a ſpirituall Death and Buriall of Sinne, and naturall Corruption.* Beza ſets it downe more briefly thus: *For the*

[g] Our Saviours Paſſion. Ser. 2. p. 39.

[h] Mat. 12. 40. *Accipiendo partem pro toto habet Triduum & tres noctes*, Aug. *Queſt. Evang. l. 1. c. 7. Vid.* Eund. *de conſenſu Evang. l. 3 c. 24.*

[i] Mr Perkins on the Creed p. 419.

[i] *Baptizari in Chriſti mortem, ſeu pro Mortuis dicuntur Fideles, vt per Chriſti mortem peccatum in ipſis moriatur ac abolcatur.* Beza *in Act. 19. 3.*

Faithfull to be baptized into the Death of Chriſt, is as much to ſay, as that by the Death of Chriſt, Sinne in them did die, and was vtterly aboliſhed. So that we may now ſpeake of our *Soules*, and *Bodies* in Baptiſme, as doth the Apoſtle S^t^ *Paul* of^t^ Bodies in the Reſurrection of the Dead: *They are ſowne in corruption, & they are raiſed in incorruption. They are ſowne in diſhonour, and they are raiſed in glory. They are ſowne in weaknes, & they are raiſed in power. They are ſowne as Naturall, and they are rayſed Spirituall:* for they are both of them ſealed with the *Holy Spirit* of *Promiſe*, Eph. 1. 13. And therefore S^t^ Auſten, *Sed tu Domine miſericordiſſime* [m] ſaith he, *nonne & hoc Peccatum cum cateris horrendis & funereis in Aqua Sancta ignoviſti, & remiſiſti mihi?* But, oh moſt mercifull Lord, ſaith S^t^ *Auſten*, haſt not thou forgiven, and remitted vnto me this Sinne, and all other my horrible and deadly Sinnes beſides, in that ſacred *Water* of *Holy Baptiſme*? Hee knew no doubt hee was forgiven them, and therefore in an other place: *Quid retribuam Domino* [n] ſaith he, *quòd recolit hæc Memoria mea, & Anima mea non metuit inde?* What ſhall I render to the Lord, that theſe my Sinnes paſt, thus come oftentimes to minde, and yet my Soule feares them not. Now as S^t^ *Auſten*, ſo wee: *we* haue committed like Sinnes; *we* haue offended the ſame Lord; *Our* Memory recals them often to minde, and yet for all that, we feare them not. Why? For that there is *No condemnatiõ to them that are in Chriſt Ieſus*, Rom. 8. 1. We haue ſeene *what* Baptiſme is: *what* it is to be Baptiſed into Chriſt: *what* into his Death. And ſo much of the *Propoſition*. Come we now vnto the *Conſequence*, which I told you was in theſe words: *We are buried thẽ with him by Baptiſme into his Death, that like as Chriſt was raiſed vp frõ the dead, by the glory of the Father, ſo we alſo ſhould walke in newneſſe of life.*

Pet. 1. Cor. 15. 24.

[m] *Aug. Confeſſ. l. 9. c. 2. p. 107.*

[n] *Aug. Confeſſ. l. 2 c. 7. p. 57.*

The Conſequence of our Saviours Death, was our Saviours *Reſurrection*. and the Conſequence of our Death to Sinne, is our *Buriall* to *Sinne*, and *Newneſſe* of *Life*. *Firſt* con-

concerning Buriall, it was not enough (you know) in our Creed to beleeue of our Saviour Christ, that he was *Mortuus*, *Dead*; but that he was *Sepultus* to, *Dead* and *Buried*; *partly*, for that the truth and certainety of his Death might be the better confirm'd vnto vs: *partly* to make way to his Resurrection that followed after, for by no meanes could he haue beene said to haue risen againe, if so be he had not beene first buried. Now the truth is our Saviour Christ saw all that while no [o] Corruption. It could not bee said of him, as of [p] *Lazarus*, that had beene dead fowre daies: but of every Body else may it well bee saide, how that continually by little and little they moulder away. I will not here with *Salomon* bid you goe to the [q] *Pismire* for example, or with the Prophet [r] *Esay* to the *Oxe*, and the *Asse*, or with our Saviour himselfe to the [s] *Fowles* of *Heaven*: but go we to the greatest *Prince*, to the greatest *Potentate* that is, and may we not say of him, after hee hath enhabited his Toomb a while, what the Poet [t] said of that great *Achilles*,

Iam cinis est: & de tam magno restat Achille
Nescio quid,

so we:

Iam cinis est: & de tam magno Principe *restat*
Nescio quid, parvam quod non bene compleat Vrnam?

He is now but Earth and Ashes, and nothing at all remaining of him, saue only a little *Modicum*, scarce an Handful to speake of? Indeed the Body when it goes to the Earth, hath then its whole and entire Proportion, every Part, & Parcell of it, but come we some few *Yeeres* after, perhaps few *Moneths*, and what shall we finde of that Proportion, but forsooth a *Bone* or two, a little *Haire* vntrimmed, and a *Skull* where was a world of Thoughtes, but now are [u] perished. Right so it is, or ought to be, with every baptized *Christian*, when once he is by Baptisme dead to Sin: he is to be *Buried* with our Saviour Christ, but not to see no Corruption, but as other dead Bodies doe, to moulder every

[o] Act. 2. 27.
[p] Ioh. 11. 39.
[q] Prov. 6. 6.
[r] Esay. 1. 3.
[s] Mat. 6. 26.
[t] Ovid. Met. l. 12.
[u] Psal. 146. 3.

every day to *Sinne* more and more [1], even as a dead *Corps* continually waſteth in the *Graue*, that it may bee ſaid of him as ſpeakes this our Apoſtle immediately before my [z] Text: *How ſhall he that is dead to Sin, nay* Dead and Buried to it, *liue yet therein?* And thus much as touching Buriall.

[z] Rom. 6. 2.

As touching *Newneſſe* of *Life*, there is nothing ſo often ſpoken of, throughout the whole Scriptures, as *Newneſſe* is. It is an Adiunct to moſt things there. We there ſhall read of A *New* [y] *Couenant*; A *New* [z] *Ieruſalem*; A *New* [a] *Song*; A *New* [b] *Heaven*, and a *New Earth*; *New* [c] *Cloath*; *New* [d] *Wine*. We ſhal there read of A *New* [e] *Birth*; A *New* [f] *Creature*; A *New* [g] *Heart*; A *New* [h] *Lump*; *New* [i] *Tongues*, and what not: *Behold*, ſaith the Apoſtle S[t] Paule, *all things are become New*, 2. Cor. 5. 17. Now then as we are dead to Sinne, not to be *Buryed* only to it, and Buryed we are to Sinne, not only to lie in our *Graues*, and there to putrifie: ſo are we to vnderſtand, that as there was to our Saviour *Chriſt* a Reſurrection vnto Life, ſo there ought to be to vs *Chriſtians*, a Renovation to Newneſſe of Life. Wee are euery of vs now to ſay [l] *Non ſum qui fueram*, or that in [m] S[t] *Ambroſe* rather, *At ego, non ſum ego*, I for my part am not the Man, or I am not the Woma, I was. Nor mattereth it what we haue beene. *I*, [n] ſaith the Apoſtle, *forget that which is behinde*, and this is a good Forgetfulnes. Well might [o] *Themiſtocles* haue preferred this *Forgetfulneſſe* aboue any *Art Memorative* whatſoever. *Lactantius* alluding to this Newneſſe: *Giue me a Man* [p] ſaith he, *that is yrefull, foule mouthed, raſh, and heady, and with a few words of holy Scripture I will make him as gentle as a Lab. Giue me one that is greedy, and Couetous & to to ſparing of expences, I will preſently make him Liberal, and giuing out his Mony by whole handfuls. Giue me one that feares grief, & is exceedingly afraid of Death, I will make him hee ſhall contemne all Torments, Fire it ſelfe, nay Phalaris Bul. Giue me a fleſhly and ſenſuall man, an Adulterer, or haunter of baudy houſes, yon*

y Ier. 31. 31.
z Rev. 3. 12.
a Pſal. 33. 3.
b Rev. 21. 1.
c Mark. 2. 22.
d Ver 22.
e Ioh. 3. 3.
f 2. Cor. 5. 17.
g Ezec. 11. 19
h 1. Cor. 5. 7.
i Mark. 16. 17.

l Ouid. Triſt. l. 3. eleg. 11. *Me quoq; quem nos olim, non eſſe memento: Ex illo ſuperãt hec Simulachra viro.* Ouid. Ib.
m *Ambroſ. de Pœnitent. l. 2. c. 10. p. 220.*
n Phil. 3. 13.
o Tull de Orat. l. 2. & de Fin. l. 2. & Academ. Queſt l. 4.
p Lactant. Inſt. l. 3. c. 26.

you ſhall ſee him in a trice both ſober, and chaſt, & continent. Giue me a Cruel man, and one that thirſteth after blond, that Fury of his ſhall be changed into Clemency. Giue mee an vnuſt man, an Idiot, a Sinner, hee ſhall preſently become iuſt, wiſe, and innocent. For all this lewdneſſe ſhall be aboliſhed, only at and by the Font. His Concluſion there is: *Panca Dei Præcepta ſic totum hominem immutant, & expoſito vetere nouum reddunt, vt nõ cognoſcas eundẽ eſſe.* For a few words and Precepts of God doe ſo change the whole man, and by caſting off the *Old*, make him a *New one*, as that you will hardly ſuppoſe him to bee the ſame Man he was. We are to be then *New Creatures*.

What? and is this enough? Is it ſufficient for vs to put off the *Old man*, and to put on the *New*? Needs there no more to this *Newneſſe*? Nay: but wee muſt *walke* too, in newneſſe of Life. That of [q] *Socrates* holds not here, *Loquere vt te videam: Talke*, that I may knowe thee: no, but we muſt *walke* too, even walke worthy of the [r] *Lord*, and pleaſe him in all things, being fruitfull in all good works, and encreaſing in the knowledge of God. Wee muſt not then be at a ſtand with Moab. *Moab*, [ſ] ſaith the Prophet, *hath beene at reſt from his youth, and hee hath ſetled on his lees, and hath not beene powred from veſſell to veſſell: therefore his taſt remained in him, and his ſent is not changed.* Againe in Walking, wee muſt not goe the *Common Walke*: *For many walke*, [t] ſaith the Apoſtle, *of whom I haue told you often, and now tell you weeping, that they are the Enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their Belly, and whoſe Glory is to their ſhame, which minde earthly things*. Nor muſt wee goe the *Gentiles Walke*, who walke in vanitie of their mind, Epheſ. 4. 17. The Prophet [u] *Eſay* tels vs of Some *that walke with Stretched out Neckes*: we muſt not walke with ſuch neither. [x] Saint *Peter* tels vs of Some too, which walke after their *Luſts*, & [y] S. *Iude* puts an Adiunct to them, and calls them *Vngodly Luſts*. Wee muſt bee the *Antipodes* alſo to theſe walkers,

q *Diog. Laert. in Socrat.*
r Coloſſ. 1. 10
ſ Ier. 48. 11.
t Philip. 3. 18.
u Eſay. 3. 16.
x 2. Pet. 3. 3.
y Iud. 1. 18.

we must walke worthy of the vocation wherevnto we are called, Ephes. 4. 1. So shall we be true *Peripatetickes*. I will end this Point with the Counsaile of S. *Ierom* which hee gaue vnto *Lucinius*, concerning a iourney intended by him to goe to Ierusalem, but we may better apply it in our case: *I beseech thee*, [z] saith S. Ierom, *and as a Father I admonish thee, that thou which hast left Sodom, and now hastest to the Mountaine, looke not backe: least the Plough, the Hem of our Saviours Garment, his Locks wetted with the dew of Heaven, which once thou tookest hold of, thou shouldst carelesly let goe againe. Come not downe from the House-top of Vertues to seeke thy old Garments, returne not home againe out of the Field. Regard not with Lot the Playnes of Iordan, which are not watered from Heaven as Canaan was, but with the boysterous flood of Iordan, after the changing of his sweet waters mixed with the Dead Sea.* [a] *A many begin, but few doe end well. They, saith the Apostle, that runne in a* [b] *Race, runne all, yet one receaueth the price. But it is otherwise said of vs, So runne, that you may all obtaine. The President of the* [c] *Masteries is not enuious, nor is the Victory of one preiudiciall to another. He desires to crowne all, & every of his Champions.* And thus much of the *Proposition*, as also of the *Consequence*: now as touching such *Instructions* as we may every of vs take thereby, & then God willing an end. *Know yee not, that al we which haue been baptised into Iesus Christ haue beene baptised into his death? Wee are buried then with him by Baptisme into his Death, that like as Christ was raysed vp from the dead by the glory of the Father, so wee also should walke in newnesse of life.*

[z] *Obsecro te & monco Parentis affectu, vt qui Sodomam reliquisti, ad Montana festinans, post tergum ne respicias: ne a patri Stiua, ne fimbriã Saluatoris, nec Cinnos eius, Nolis vore made factos, quos semel tenere cœpisti, aliquando dimittas.* Hier. ad Lucin.

[a] *Cœpisse multorum est, ad culmen peruenisse paucorum.*

[b] 1 Cor. 9. 24.

[c] *Non est inuidus Agonotheta nostri: nec alterius Palma, alteri parat ignominiam. Omnes Athletas suos desiderat coronari.* Hier. *Ibid.*

The *First Instruction* I gather hence, is from the Interrogation here, *Knowe yee not?* and it being (as you see) an Interrogation, it is as if he had said, which he said in another place, concerning the other [d] Sacrament, *I speake as vnto them which haue vnderstanding, iudge yee what I say. The Cup of Blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which wee breake is it not the*

[d] 1. Cor. 10. 15

the Communion of the Body of Christ? So that the Apoſtle there in that place vſing a like interrogation, and giuing a Reaſon of the ſame, namely, for he ſpake to them which had vnderſtanding, and they ſhould iudge what hee ſaid: no doubt, the ſelfe ſame Reaſon is of the Interrogation here in this place. Then thus: Had the *Romans*, and the *Corinthians*, vnderſtanding in the *Sacraments*, and could they iudge in thoſe caſes what the Apoſtle wrote vnto them? How much more doth it behooue you to be expert herein, and in all other things of ſuch nature, as are abſolutely neceſſarie to your Salvation, conſidering your many Advantages which neither the *Romans*, nor *Corinthians* had. For howſoever they outſtript you in one onely, namely that they had the Apoſtle *S. Paul* himſelfe to bee their *Inſtructour*: yet in how many points beſides, may you be ſaid to outſtrip them. *Then*, was a time of Perſecution, now of Peace; *Then*, were Princes, & Potentates, *Tygres*, *Beares*, *Lions*, and *Wolues*, now are they [e] Nurſing Fathers, and Queenes are Nurſes; *Then*, was there much ſcarcitie and penury of Preachers, now ſo great Plentie that *Store* well nie is a *Sore*, ſure I am, ſo it is to a many of vs; *Then*, wanted Bookes to further them in knowledge, now the World is ſo full, that in a maner it ſurfets of thē; *Then*, [f] not many Wiſe men after the Fleſh, not many Mighty, not many Noble were called, but God choſe the fooliſh things, the weake things, the vile things of the World, and things which are deſpiſed did God chooſe, & things which were not; now *Wiſdome*, and *Might*, and *Nobilitie* are like the three [g] *Graces* hand in hand, all concurring in louelieſt ſort to the vpholding of the *Church*, & of *Chriſtiā Religion* amongſt vs. And are we yet, Beloued, ignorant ſtil? Come we ſo farre ſhort of thoſe old Chriſtians? Doe we ſtill expect like Babes to haue our Spirituall Food chewed to vs? Memorable is that of the Apoſtle to the Hebrews: *When as concerning the time*, [h] ſaith he, *yee ought to be Teachers, yet haue yee need againe that we teach*

[e] Eſay. 49. 23.

[f] 1. Cor. 1. 26.

[g] *Senec. de Benef. l. 1. c. 3.*

[h] Heb. 5. 12.

you the firſt Principles of the Word of God, and are become ſuch as haue need of Milke, & not of ſtrong Meat. What? and did he then ſay, *Concerning the time*, meaning *Thoſe Times*? what would he haue ſaid now adayes, concerning *Our Times*? What would hee haue ſaid by this time, that we that are *Engliſh*, ought to haue been? Beloued, I ſpeak it confidently, No Nation vnder Heaven, *As concerning the time*, ſhould rather haue beene *Teachers* then the People of this *Nation*, I ſay it againe, No Nation vnder Heaven: but while *Some* of vs, cry out for Preaching, for Lecturing, for Sermons, and practiſe not one ſyllable of all wee ever heare: *Others*, will chooſe themſelues their own Teachers, and prefer a Chamber before a Church: *Others*, ſurfet of the Word, & are in truth glutted with it: *Others*, except againſt thoſe they heare, they are forſooth *Formaliſts*, & *Time-ſervers*; or they preach but ſeldome, *Strawbery* Sermons; or they mix the word with *profane Learning*, and I wot not what: we all of vs put the Lord to that olde complaint of his, concerning the [i] *Vineyard* of the *Iewes*, too too true of our *Vineyard*, *I looked that it ſhould bring forth Grapes, and it bringeth forth wild Grapes.* And indeed to ſay the Truth, the *Grapes* are worſe then *Wild*, even of thoſe that beare the ſhew of the pureſt *Profeſſors* amongſt vs. But thus much of the firſt *Inſtruction*.

[i] Eſay. 5. 4.

The *Second Inſtruction* I gather hence, is that we often call to mind, what the Lord already hath done for vs, when we for our parts were but INFANTS, and (as it were) but of a * *Span long*. How by reaſon of this Baptiſme here ſpoken of in this place, *he* hath favourably receaued vs, *he* hath imbraced vs with the armes of his mercy, *hee* hath promiſed to giue vnto vs the bleſſing of eternall life, and to make vs partakers of his everlaſting Kingdome. This to the *Romans* indeed, & to the *Chriſtians* in thoſe dayes, was done when they were at Mens eſtate, and of a ful and ripe age: but to *Vs*, when we were but *Children*: even then, as [m] ſpeakes S. Auſten, *When our Mother the Church*

* Ier. Lam. 2. 20.

[l] Communion Booke in Baptiſme.

[m] *Aug. de Verb Apoſt. Ser.* 10.

lent

lent vs other Folkes Feet to come vnto her with, other Folkes Hearts to beleeue, and other Folkes Tongues to confesse: that being harmed, as he speaks in another [n] place, *by other Folks Deeds, we might again be healed by the Words of others.* Whē that admirable kindnesse past from *David* to *Mephibosheth*, and *David* began vnto him in these words, *Feare not, for I will surely shew thee kindnesse for Ionathan thy Fathers sake, and will restore thee all the fields of Saule thy Father, and thou shalt eate Bread at my Table continually:* Mephibosheths humble [o] answer was againe, *What is thy Servant, that thou shouldst looke vpon such a dead Dog as I am.* Doubtlesse, Beloved, if wee consider *Our selues*, and our *Nature* we bring into the world, how much greater cause haue we to say, then *Mephibosheth* had to *David*, that wee are *Dogs* indeed: we comming of that *Race*, concerning which our Saviour once [p] saide, *It is not meete to take the Childrens Bread, and to cast it to Dogs.* For what, Beloved, what were we, before this Baptisme of ours, but naturally the [q] *Children of wrath, without Christ*, [r] *Aliants from the Common-wealth of Israel, Staungers from the Covenants of promise:* insomuch that as we are not naturally *Men*, without the benefit of our *Naturall Birth*, no more are wee *Christian Men* in the Churches Eie, without the benefit of this *New Birth. Ab eo tempore censemur* [s] saith S^t Ierome, *ex quo in Christo renascimur:* we then begin to be reckoned in the *Checkroll* of *Christian Soules*, when in Christ we begin to be borne againe by the benefit of Baptisme. And S^t *Austen* to this purpose: *Doe you demaund* [t] saith he, *what they desire, who desire to be baptised? What, but that they who were the Vessels of Sathā, might find the favor to be made the Vessels of Christ.* This our State then, wherein every of vs did stand before our Baptisme, every Mother, & Mothers Childe, how might we much better vse the words of *Mephibosheth* coulde wee haue spoken at such a time, to expresse thereby our owne Basenesse. Besides that *David* at length fail'd *Mephibosheth*, who when he made that most

[n] *Aug. de Ver. Apost. Ser. 14.*

[o] *2. Sam. 9. 8.*

[p] Mat. 15. 26. Last Transl.

[q] Ephes. 2. 3.

[r] Ver. 12.

[s] *Hieron. ad Heliodor. Epitaph. Nepot.*

[t] *Quid ergò petunt qui Baptismi Sacramēta desiderant? Quid vtiq; nisi vt qui erant Vasa Diaboli, mereantur effici Vasa Christi? Aug. de Temp. Ser. 11 6. p. 610*

reaſonable excuſe for not going with him when he fled, & ſhewing him the treachery of his Servant: *Why ſpeakeſt thou* [u] ſaith David, *any more of thy matters? I haue ſaid, thou and Ziba diuide the Lands.* Thus *David* to *Mephiboſheth*, but whom did ever the Lord faile that were halfe ſo truſty to him as *Mephiboſheth* was to *David*. Nay how many of vs even after our Baptiſme, haue played the prancks of *Ziba* with him, what in one reſpect, and what in an other, and yet *He*, even *He*, *Returne* [x] ſaith hee, *caſt away from you all your tranſgreſſions, whereby you haue tranſgreſſed, and make you a new heart, and a new ſpirit: for why will yee die, O houſe of Iſrael?* And [y] againe, *As I liue, ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill waies, for why will yee die, O yee houſe of Iſrael?* I, and when a many Admonitions will not ſerue vs, either that our *Parents* beſtow vpon vs, or our *Tutors*, or our *Maiſters*, or our *Magiſtrates*, or our *Miniſters*, how oftentimes doth he take the Rod immediately into his owne hand, and to vſe *S^t Thomas Moores* [z] words, how doth hee himſelfe play the *Iaylour* with vs, wringing ſome by the *Browes* with a *Meygreme*; collering others by the *Necke* with a *Quinſie*; bolting others by the *Armes* with a *Paulſie*; manacling the *Hands* of others with the *Gowte* in their *Fingers*; wringing others by the *Legs* with the *Cramp* in their Shinnes; binding others to the Bed-borde with a *Cricke* in the *Backe*; till what with theſe Diſeaſes, or what with others, he cauſe them at length to ſay with [a] *Nebuchadnezzar, I praiſe, and extoll, and magnifie the king of Heaven whoſe Workes are all truth, and his Waies iudgment, & thoſe that walke in pride, he is able to abaſe*. I come to the third Inſtruction.

[u] 2. Sam. 19. 29.

[x] Ezec. 18. 31.

[y] Ezec. 33. 11.

[z] Comfort a. gainſt Tribul. l. 3. c. 20. *Mori Oper. Angl p. 1246. Col. 1.*

[a] Dan. 4. 34.

The *third Inſtruction* I gather is, that being Baptized into our Saviours Death, and by conſequence Dead to *Sinne*, *Sinne* ſhould now die in vs, at leaſt wiſe it ſhould not haue Dominion over vs. It is the Apoſtles Concluſion here-

herevpon in the twelfth verſe of this Chapter: *Let not Sin raigne therefore in your Mortall Body, that yee ſhould obey it in the Luſts thereof. Non dixit* [b] *non ſit* ſaith St Auſten, *ſed non Regnet*: The Apoſtle doth not ſay, let not Sin there be, but let it not Raigne there, let it not play *Rex*, for be it will, no remedy, but yet we may hinder it from *Raigning* there. And hee calleth them in an other [c] place *Puft-vp Bladders* (meaning *Pelagians*, and *Cœleſtinians*, ſomewhat a kinne to our *Popiſh Adverſaries*) who dared to ſay that Men in this Life might be without ſinne. But what (will ſome Man ſay) is it then to *Raigne*? What to play *Rex*? It is *firſt* of al, when Sinne is not ſo much in vs, as we in Sinne, it is the Apoſtle *St Paules* phraſe, 1.Cor.15.17. *Secondly*, when we continue in Sinne, Rom.6.1. *Thirdly*, when wee ſerue Sinne, Rom 6.6. *Fourthly*, when we are ſould vnder Sin, Rom.7.14. *Fiftly*, when we fulfill Sinne, 1.Theſſ.2.16. *Laſtly*, when we are laden with ſinne, 2.Tim.3.6. As for thoſe that are *Infirmities*, & ſurprize vs ere we are aware, and nothing comparable vnto theſe, either in *Quantity*, or *Quality*, *Thoſe dayly Sinnes*, [d] ſaith St Auſten, *& light to ſpeake of, haue their daily Remedies to*, he meanes as is there ſpecified *Dayly Praier*, *Giving of Almes* and *amendment of our Liues*. But are our *Sinnes*, Beloved, *Sinnes* of *Infirmity* only, & ſuch as ſurprize vs vnawares? Caſt we our Eies abroad in the World, & ſhall we not ſee every where, & in every place ſome other-gates Sinnes then theſe? Sinnes of *Gluttony*, Sins of *Drunkennеſſe*, Sins of *Swearing*, & *Forſwearing*, capitall Crimes of this Age? It is ſtoryed of *Fulvius* a Noble Man of *Rome*, that when a Son of his had followed *Cataline*, & *Fulvius* had lighted vpon him by chaunce, *Syrrha* [e] ſaith Fulvius, *I begate thee to thy Country, not to Cataline*, and with that drawing his Dagger, hee ſtab'd him to the Heart. Right ſo Beloved, the Lord of Heaven hath begotten vs to *Chriſt*, not to *Belial*; to *Light* not to *Darkneſſe*; which *Belial* the Prince of *Darkneſſe*, if ſo be we will needs ſerue, no remedy, who knoweth how neere

[b] *Aug. Hom. 21. p. 316.*

[c] *Sunt quidam inflati Vtres, ſpiritu elationis pleni, &c: ſuperbiæ morbo tumentes, vt dicere audeant inveniri homines abſq; peccato. Aug. De Verb. Apoſt. Ser. 29. p. 268.*

[d] *Illa quotidiana, & levia, habent etiam ſua lavacra quotidiana, &c: Tundat & de his pectius, faciat & pro his eleemoſynas, ſed vita mutata: & inde recedat & huc accedat. Aug. Hom. 19. p. 313*

[e] *Ego, inquit, non Catilinæ te genui, ſed Patriæ. So P. Martyr relateth it, in Rom. c. 12. p. 614. But Saluſt only ſaith: In hiberat Fulvius Senatoris Filius, quem retractum ex itinere Parens necari iuſſit. Saluſt. Coniurat. Catil. p. 33.*

neere the *Dagger* may be vnto his *Hart*? *Becauſe* ſaith the Prophet Eſay, *yee haue caſt of the word of God, and truſt in violence, and wickednesſe, and ſtay thereupon; therefore this iniquity ſhall be vnto you as a Breach that falleth, or a Swelling in a high wall, whoſe breaking commeth ſuddainely in a moment*, Eſay. 30. 12.

I haſten to my *Fourth*, and *laſt Inſtruction*, and my *laſt Inſtruction* is this, that we ſhould not only die to *Sinne*, but liue vnto *Righteouſneſſe*. It is the ſame in effect which the Pſalmiſt hath, though in other wordes, *Flee from evil, and doe the thing that is good*, Pſalm. 37. 27. The ſame hath the Prophet [f] *Eſay*, the ſame the Prophet [g] *Amos*, and the Apoſtle [h] *S^t Paule* the ſame: both the Old, and New Teſtament, concurre in this, that we abſtaine not only from that which *Evill* is, but that we doe what is *Good* alſo. For indeed Beloved, to ſay the truth, what is it for vs to liue like *Cyphars* here, ſome *Daies*, or *Months*, or *Yeeres*, and to depart at length from hence, neither caring, nor cared for. Who diſlikes not that [i] *Levite*, as alſo the *Prieſt*, who paſt by the wounded Man, & did not *Proferre de theſauro Cordis quod tribuerent*, as [l] ſpeakes *S^t Auſten*, not ſo much as giue him a God-ſpeed. The ſame *S^t Auſten* ſpeaking of that *Rich Man*, who ſaw his Goods come trolling in, and reſolving at the laſt to be *Ioviall*, and to liue as merry as the Day was long: *What*? ſaith *S^t* Auſten, *did hee then ſeeke that which was an other Mans? No, we read not there of any violence he offered, he removed not the Meere-ſtones, he ſpoyled not the Poore, he circumvented not the Simple, onely he began to thinke, where, and how, to lay vp his Stoare, & yet for all this, Harken* ſaith he, *to what himſelfe heard, for being ſuch an Hold-faſt of his owne. O Foole, this Night will they take away thy Soule*. Wherevpon S^t Auſten againe, *God doth not there befoole him, as one Man befooles an other. Such a word from the mouth of God, is no leſſe then Condemnation. For what? will he giue to Fooles, trow yee, the kingdome of Heaven? No the fiue Fooliſh Virgins can tell ſo much*

f Eſay 1. 16.
g Amos 5. 15.
h Rom. 12. 9.
i Luk. 10. 31.
l *Aug. Hom. 6 p. 289.*
m *Nulli violentiam facere, nõ cuiuſquam Vicini agris, non limite perturbato, non ſpoliatate Paupere, non circumvento ſimplici, ſed tantummodo vbi proprios Fructus recenderet, cogitabat. Audite quid audierit qui tenaciter ſervabat ſua* Aug. Hom. 7 p. 291.

much who for all their knocking, were vnknown, Mat. 25. 12. So the Euangeliſt ſpeaking of *Dives*, and calling him *A certaine Rich man*; *Rich he was*, [n] ſaith the ſame S. Auſten, *the Euangeliſt ſaith not, he was a Slanderer, An Oppreſſour of the Poore, A Receauer of other mens Goods, or an Embeſler of the ſame, An Vndoer of the Fatherleſſe, a Wronger of the Widowe: and what was then his Fault, but for the Poore man lay at his doores, void of helpe, full of Soares.* A Fault ſo great, that as the ſelfe ſame Father obſerueth, *Deſideravit Guttam, qui non dedit Micam:* He that gaue not a *Crum* of *Bread* was driuen to that exigence, as to craue a *Draught* of *Drinke*. What? and are Almes then our onely Fruit wee ought to beare? In liuing vnto *Righteouſneſſe*, ought wee to bring forth nothing elſe? Nay, but there are a many beſides, which wee are to bring forth in much abundance, which the Apoſtle S. Paul calls the *Fruit* of the *Spirit*, and reckons them vp to be theſe: *The Fruit of the Spirit*, [o] ſaith he, *is Loue, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodnes, Faith*, hee meaneth Faithfulneſſe in keeping Promiſes, *Meekneſſe, Temperancy, againſt ſuch*, ſaith hee, *there is no law*. And theſe, Beloued, are our *Fruits*, or if they bee not, oh let them now be: that al of vs of *One Body*, ſanctified by *One Spirit*, through the Sacramẽt of *One Baptiſme*, may be knit to Chriſt by *One Faith*, to our ſelues in *One Loue*, to ſerue together *One Lord*, who after wee haue ſuffered a little, ſhall make vs [p] *perfect, confirme, ſtrengthen, and ſtabliſh vs: to him be Glory and Dominion for ever and ever.* I will end with that of [q] S. Auſten, *Now the Red-Sea of Baptiſme conſecrated with Chriſt his Blood, hath conueyed vs, and waſt vs over. The Egyptians are ouerwhelmed. Take we now no thought at all, for Sins already paſt, no more then did the Iſraelites for thoſe Egyptians then drowned. Henceforth bethinke we our ſelues, how to paſſe the Wilderneſſe of this our Life, that ſo we may come to the Land of Promiſe, Ieruſalem which is aboue.* But for thou O Lord canſt beſt guid vs, in, and through the ſame, [r] *Adſis in itinere Auxiliator, qui in*

[n] *Aug. Hom. 7. p. 425.*

[o] *Gal. 5. 22.*

[p] *1. Pet. 5. 10.*

[q] *Aug. Hom. 20 p. 315.*

[r] *Aug. Tom. 10 Hom 27 p. 330 & Tom. 9. de Vtil. Pœnit. c. 1 p. 705.*

Ægypto fuiſti Liberator: Thou that haſt deliuered vs out of the Bondage of Egypt, help vs we beſeech thee amidſt our wandrings in the Deſart: leaſt what by the [f] *Murmurings* of a Many of vs for not hauing all at wil;[t] Others, by [c] *Luſtings* after Fleſh-pots, and [u] *Loathing* thy heavenly *Manna*; Others, by [x] *Rebelling* againſt our *Moſes*, and in him againſt thy *Ordinance*; Others, by [y] *Diſcouraging* of their Brethren, as did the Spyes for obtaining of *Canaan*; Others, by [z] *Breaking* of thy Saboths far more grieuouſly then in breaking Sticks; Others, by [a] *Committing Fornication* with the Daughters of the Moabites; Others, by [b] *Coueting, and Hording vp*, as did Achan the Wedge of Gold; We ALL of vs kindle thy Wrath, and thy Fury wax hot againſt vs.[c] *Spare thy People O Lord, and giue not thine heritage into reproach, that the Heathen ſhould rule over them. Wherefore ſhould they ſay among the People, where is their God?*[d] *O Lord God, ſpare we beſeech thee: who ſhal raiſe vp Iacob! for he is ſmall.*

The ſame Lord, and God, ſo bleſſe vs, and the Seed that hath beene ſowne, &c.

[f] Exod. 15.24
[t] Exod. 16. 3.
[u] Num. 11.6.
[x] Num. 12.1. Num 16.2.
[y] Num. 13.29
[z] Num. 15.32
[a] Num. 25. 1
[b] Ioſh. 7. 1.
[c] 2. Eſdr. 8. 45.
[d] Amos 7.2.

THE SACRAMENT
OF THE SVPPER.

Easter Day
April. 12.
1612.

HAving heretofore vpon occaſion of this *Daies Solemnitie*, Righe Worſhipfull, and dearely Beloued, diſcourſed vnto you of the *Reſurrection* of our Lord, and Saviour *Chriſt Ieſus*: I hold it conveſnient now at this time, to entreat of another *Argument*, & yet ſuch an one as is no leſſe fitting, and ſutable to the *Time*.

Among the *Conſtitutions*, and *Canons* Eccleſiaſticall agreed vpon by our whole *Church* about the beginning of his Maieſties Raigne, one was; [a] *That the Holy Communion ſhould be adminiſtred in every Church ſo often, & at ſuch times, as every Pariſhioner might communicate at the leaſt thrice in the Yeer, whereof the Feaſt of Eaſter to be one.* Now that every *Pariſhioner* ſhould ſo communicate, that was enioyned long before, and it is in the [b] *Booke of Common Prayer*, alluding belike, *or* to that of Deut. Deut. 16. 16. *Three times in the yeare ſhall all the Males appeare before the Lord, and they ſhall not appeare before him empty*: *or* to that of the *Councel* of *Agatha*, that decreed long agoe, [c] *That they which doe not communicate thrice every yeare,*

[a] Booke of Conſt. Art. 21

[b] Every Pariſhioner ſhall cõmunicate at the leaſt three times in the yeare of which Eaſter ſhall bee one. *Booke of Commo: Prayer*, at the ende of the Commun.

[c] *Seculares qui in Natali Domini, Paſcha, Pentecoſte non communicauerint, Catholici non credantur, nec inter Catholicos habeantur.* Conc. Agathenſ. *Capitulo* 18. *Concil. Tom.* 1. *p.* 327. By that ſame token *Carranza* leaues it quite out. *Carranza Summa Concil. p.* 161. *Edit. Lugd.* 1587.

namely, at Chriſtmas, and Eaſter, and at Whitſontide, ſhould not be accounted Chriſtian Catholikes, nor had in the number of Catholicke People. The *Councell* of *Lateran*, a long time after, brought it to [d] *Once* a yeare onely; and that at *Eaſter*, which when *Popery* was amongſt vs, ſo prevailed then with that *Cuſtome*, that the *Relicks* of it remain with a *Many* (I might ſay, the *Moſt* of vs) evē to this day. Some *Few* indeed come at all times, when ever the Sacrament is adminiſtred, but we come *All* of vs at Eaſter, a great probabilitie that *either* the *Law* prevailes with vs more then doth the *Goſpell*, *Cuſtome* more then *Conſcience*, *or* that indeed we know not yet the *Vertue* of this *Sacramēt*, & who it is that ſaith vnto vs aſwell at other times, as at Eaſter, [e] *Behold, I haue prepared my Dinner: my Oxen, and my Fatlings are killed, and all things are ready, come vnto the Mariage.* For were wee perſwaded in very deed, *that* this indeed is Gods *Dinner*, and that his *Oxen*, and *Fatlings* are here, that is, here is *Strong Meat*, and here is *Milke*, *Vt abundet quod perfectus comedat, abundet etiam quod parvulus ſugat*, to ſpeake as doth [f] *Fulgentius*, Plenty of that which the *Strong* may eat of, and Plenty of that which the *Weaker* may taſt of too: *that* here, as [g] ſpeakes S. Gregory; *Et Agnus ambulet, & Elephas natet*, The *Lamb* may wade, and the *Elephant* may ſwim: that is, The Vnlettered, and the Learned may haue ſufficiency here, as the Iſraelites had of *Manna* each of them an [h] *Homer full*: would wee come ſo ſeldome to it as we doe? Should onely *Once* content vs a whole Tweluemonth? No doubtleſſe, but wee would thinke even theſe *Three Times* not ſufficient, wee would ſay to onr *Mother* the *Church* that hath commanded vs but *Thrice* a yeare, as ſaid *Eliſha* the Prophet to king *Ioaſh* when he ſmote the Ground but thrice: [i] *Thou ſhouldſt haue ſmitten fiue or ſix times, ſo thou ſhouldſt haue ſmitten Aram till thou hadſt conſumed it, where now thou ſhalt ſmite Aram but thrice.* So *She* ſhould haue commanded vs to haue receaued *Fiue* or *Six* times a yeere: ſo ſhould

[d] *Polydor. Virg* ſaith that Pope *Zepherinus* firſt enioyned it. *Polid de Invent. l.5.c.11.*

[e] Mat. 22.4.

[f] *Fulgent. De Diſpenſ. Domin. p 611.*

[g] *Greg. ep. ad Leand. c.4. Præfix. Oper. Greg.*

[h] Exod. 16.18

[i] 2. Kin. 13.19

should wee haue smitten *Sathan* till wee had consumed him, where now wee shall smite him but *Thrice*. And I would to God, Beloued, wee would endeavour to smite him *Thrice* too, I meane in this sort, I would wee would yearely smite him *Thrice*, that as our great Captaine *Iesus Christ* at his NATIVITIE, at his RESVRRECTION, & Sending downe the HOLY GHOST gaue him *Three* most deadly *Wounds*: so we might follow our true *Gedeon*, and as[l] he did, so doe we, even every *Yeare* at those seuerall *Feasts* giue him by vertue of this *Sacrament*, so many seuerall deadly *Wounds*. To the better hartning of vs to which *Onset*, and often Receauing of this *Sacrament*, may you be pleased to consider with mee a few Words of our Saviour Christ as they are related to vs in the *Sixt* Chapter of the Gospell of S[t] Iohn, the *three* and *fiftith*, *foure* & *fiftith*, and *fiue* and *fiftith* Verses, the Words are these:

[l] Iud 7.17.

Then Iesus said vnto them, Verily, Verily, I say vnto you, except yee eate the Flesh of the Son of Man, & drinke his Bloud, yee haue no life in you. Whosoeuer eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him vp at the last day. For my Flesh is meat indeed, and my Bloud is drinke indeed.

For the better proceeding in which words, I shall *First* of all, obserue vnto you: *First*, the Party speaking, *Then Iesus said: Secondly*, the Parties spoken to, *Then Iesus said vnto them: Thirdly*, the Words themselues, *Verily, Verily, I say vnto you*, and so forth.

Concerning the Party speaking, I haue told you[n] heretofore what the *Name* of *Iesus* signified; *Osiander* his conceits thereupon; and what excellent Meditations S[t] *Bernard* had of that Name: that which now I will adde concerning the Party, is not only *that* he spake with authori-

[n] The Comming of the Holy Ghost, Ser. 4. p. 86.

tie, as Mat. 7. 29, *or*, that he ſpake with a Super. excellency, as Ioh. 7. 46, but *that* he ſpake in truth and veritie, for hee was even *Truth* it ſelfe, Ioh. 14. 6. He is, [n] ſaith the Schoolmen, *Summa & prima Veritas*: The cheef & primary Truth of all: and therefore [o] S. Auſten: *A quocunq; verum dicitur illo donante dicitur, qui eſt ipſa Veritas.* By whomſoever Truth is ſpoken, ſpoken it is, and had from him, who is in truth Truth it ſelfe. He is, [p] ſaith a worthy Writer, *Truth in Himſelfe, Truth in his Workes, Truth in his Words.* And therefore, as the Lord ſpake in the Prophet [q] Eſay, *Shall I cauſe to travaile, and not bring forth? ſhall I cauſe to bring forth, and ſhall be barren?* So may our Saviour ſay in this caſe: Shall I be the cauſe of Truth in others, and not ſpeak Truth my ſelfe? Shall I cauſe others to abhorre a Lie, and not abhorre it my owne ſelfe? nay, rather, [r] ſaith the Apoſtle S. Paul, *Let God be True, and every Man a Lyer.*

[n] *Aquin. Sum. Part. 1. Qu. 16 Art. 5.*

[o] *Aug. ep. 28.*

[p] *Zanch. de Divin. Attrib. l. 3. c. 3. Theſ. 2.*

[q] Eſay. 66. 9.

[r] Rom. 3. 4.

I preſſe this Point the more, Beloued, thereby to make way aforehand to the Words here ſpoken by him, & now at this time to bee handled, leaſt as when they were firſt ſpoken, they were ſpoken to the [s] loſſe of a many *Diſciples* who forſooke him vtterly thereupon, ſo they ſhould be ſpoken now at this time too, to the loſſe of a many of *Vs*, if ſo be we ſhould miſtake them, as thoſe Diſciples thē did. Who had they had but this Ground that *Truth* it ſelfe had ſpoken them, and that for this cauſe was he [t] borne, & for this cauſe came he into the World, that he ſhould beare witneſſe vnto *Truth*: they would never by reaſon of theſe words, or indeed of any other, haue falne away from him by flock-meale as they did. For being *Truth* it ſelfe in the Abſtract, was it poſſible that the leaſt *Sparkle* of *Falſhood* could light on him? Can *Whitnes* it ſelfe be blacke? *Whiteneſſe* in the Abſtract? A *White* thing may be ſoild indeed, I, a *white* thing may bee blacke, but *Whitneſſe* it ſelfe can by no meanes be, no more then *Knowledge* it ſelfe can bee *Ignorance*, or *Light*, *Darkneſſe*. What *Fellowſhip*, [u] ſaith the Apoſtle, *hath Righteouſneſſe with Vnrighteouſneſſe? & what*

[s] Ioh. 6. 66.

[t] Ioh 18. 37.

[u] 2. Cor. 6. 14.

Com-

Communion hath Light with Darkneſſe?

The Party thus ſpeaking then, being *Truth* it ſelfe, and *Truth* ſo vncapeable of Falſhood, let vs beleeue as in generall what ever our Saviour ſpeaketh: ſo in particular what he ſpeaketh here, and calling to minde what he once [z] ſaid, *Heaven and Earth ſhall paſſe away, but my Words ſhall not paſſe away*: let vs acknowledge it ſo to bee, maugre all the doubts & difficulties that may ariſe within our hearts, and ſay of theſe words here ſpoken, and the Speaker of them, as is ſaid of him in the Revelation: *Theſe things*, ſaith he, *that is Holy, and True*, Rev. 3. 7. And thus much of the *Partie* ſpeaking, *Then Ieſus ſaid*. Come we now to the *Parties* ſpoken to, and they were the Capernaits: *Then Ieſus ſaid vnto them.* [z] Mat. 24. 35.

Capernaum (whereof the Inhabitants were called *Capernaits*, Men famous for their misbeleefe, and groſſe vnderſtanding of our Saviours words about the *Eating* of his *Fleſh*) was a *City* in Iudæa ſcituate, & built, in the [y] Bor- [y] Mat. 4. 13.
ders of *Zabulon*, and *Nephthalim*, and neere vnto the Sea, I meane the *Lake* of *Gennezaret*, for ſo in the Hebrewe phraſe Lakes are tearmed. This Citie *Capernaum* was very famous in many reſpects. When *Iohn Baptiſt* was impriſoned about *Herods* Marriage with his Brothers Wife, it [z] pleaſed our Saviour Chriſt to leaue [z] *Mat. Ib. Mark.* 1. 21.
his owne Country *Nazareth*, and to goe and dwell in this *Citie*. *Here* it was hee ſowed [a] firſt the firſt [a] *Vid. Aret. in Mat.* 4.
Seed of heavenly Doctrine; hee *here* made choice of his Apoſtles; many a great Miracle hee wrought *here*, to bring them to Repẽtance, which yet tooke ſo ſmal effect, that on a time he could not but thunder againſt them the Iudgments of the Lord. *And thou Capernaum* ſaith he, [b] Mat. 11. 23.
which art lifted vp vnto Heaven, ſhalt be brought downe to Hell: for if the great workes which haue beene done in thee had beene done among them of Sodom, they had remained to this day. And this was the *Place*, and this the *People* our Saviour preached to at this time, and it was vpon this occaſion.

Our

[c] Ioh. 6. 10. Our Saviour a little [c] before had fed with *Fiue Loaues* and *two Fiſhes*, noe leſſe then *Fiue Thouſand Men*. He had
[d] Mat. 15. 38. fed at an other [d] time *Foure Thouſand*, but then he had *Seaven Loaues*, which was doubtleſſe a great Myracle: how much greater was this, when as he had *Two Loaues* les to ſpend, and a *Thouſand* more *Mouthes* to fill? But it was *Chriſt Ieſus* that did effect it, and it was ſo marveylous in their *Eies*, that as Men in a ſodaine paſſion, are oftentimes more Liberall thē they would be, had they leaſure to take advice, ſo they would immediatly, no remedy, make our Saviour a King for it. Our Savior that knew their intents, and had other matters to think vpon, then earthly *Crowns* and worldly *Diademes*, refuſed that *Court Holy-water*, & fled from it amaine. It was an other-gates *Kingdome* hee
[a] *Aug. in Evan. Ioan. Tract 25.* ſought after, *Nō vt talis Rex*, ſaith S^t^ Auſten, *qui ab Hominibus fieret, ſed talis Rex qui Hominibus Regnum daret*: He was not to be ſuch a King as was to be made by Men, but ſuch a King as was to giue a Kingdome vnto Men. Hence it was that at their next meeting, vppon occaſion of this *Myracle* of *Bread*, he diſcourſed in their *Synagogue* of the very true *Bread* indeed, *Vt quorum ſatiauit Panibus ventres, ſatiet* [f] ſaith the ſame Father, *& Sermonibus mentes*: that whoſe Bellies he had filled with the hidden *Treaſure* of thoſe *Loaues*, he might fill their *Mindes* alſo with the *Treaſure* of his *Words*. Not with ſuch a *Bread* as that was, the vertue whereof was ſpēt by this time, but with the very true *Bread* of God, that which deſcended downe from Heaven, and as it is in the *three* and *thirteeth* verſe of this *Chapter*, that which was to giue Life vnto the world. In proces of which Speach hauing ſaid that he himſelfe was then that *Bread*, and that that *Bread* was his *Fleſh*, & that that *Fleſh* of his ſhould be giuen for the *Life* of the *World* (meaning vppon the *Croſſe*, which was performed at his *Death*, and *Paſſion*) they miſtaking this his meaning, and ſuppoſing he would carue it to them in *Gobbets*, or *Morſels*, as S^t^ *Auſten* ſ ſpeaketh, or that they ſhold eate it, *Sod*,

[f] *Aug Ib.*
[g] *Acceperunt illud ſtultè, carnaliter illud cogitaverunt, & putaverunt quod præciſurus eſſet Dominus Particulas quaſdā de Corpore ſuo, & daturus illis.* Aug *in Pſ. 98. p. 761 Quemodo in cadavere dilaniatur, aut in Macello venditur* Aug. *in Evang. Ioan. Tract. 27.*

or

or *Roaſted*, as Fleſh out of the Shambles, as [h] ſpeakes S^t *Cyprian*, were preſently vp with their Iewiſh How? *How ſhould ſuch a thing come to paſſe?* As if ſo be they had never read, or heard of that *Noble Man*, who [i] ſaid in like caſe, (but it coſt him his Life for it) *Though the Lord would make Windows in the Heaven, could this thing come to paſſe?* Nay, ſaith S. *Cyril*, it had beene meete rather, that *firſt they ſhould haue ſet the Roote of Faith in their mind, & then to haue enquired thoſe things which are to bee enquired after. But they before they beleeued, enquired out of ſeaſon.* And thus much of the *Parties* ſpoken to, who will needs themſelues be *Speakers* now, who had they heard with more *Humilitie* what was ſpoken vnto them by our Saviour, they had much more profited then they did, in the true vnderſtanding of our Saviours Words. And ſo I come to the *Words* themſelues, the *Third Point* obſerued about my Text; *Verily, Verily, I ſay vnto you, except yee eate the Fleſh of the Sonne of Man, and drinke his Bloud, yee haue no life in you. Whoſoever eateth my Fleſh, and drinketh my Blond hath eternall Life, and I will raiſe him vp at the laſt day. For my Fleſh is Meat indeed, and my Blond is Drinke indeed.*

[h] *Exiſtimantes hoc eo modo dici, vt carnem eius vel elixam, vel aſſam, ſectamq; membratim edere doceremur.* Cyp. De Cæna Dom. p. 444.

[i] 2. King. 2. 7. [i] *Cyril. in Iob, l. 4. c. 14.*

Which wordes doe branch themſelues, as it were, into three Stems: *Firſt*, the *Neceſſitie* of feeding on the Fleſh of our Saviour Chriſt, and drinking of his *Bloud*, and that in theſe Words: *Verily, Verily, I ſay vnto you, except yee eat the Fleſh of the Sonne of Man, & drinke his Bloud, ye haue no life in you. Secondly*, the Profit, and *Commodity* of *Feeding* on the one, and *Drinking* of the other, and that in theſe words: *Whoſoever eateth my Fleſh, and drinketh my Bloud, hath eternall Life, and I will raiſe him vp at the laſt day. Thirdly*, the *Reaſon* of both, aſwell of the *Neceſſity*, as of the *Commodity*, and that in theſe, *For my Fleſh is Meat indeed, and my Bloud is Drinke indeed.* Firſt of the *Neceſſitie*. And yet before we come to handle this *Neceſſitie*, neceſſary it is, to conſider, *Firſt*, who this Sonne of Man was: *Secondly* what it is, to *Eat* his *Fleſh*, and *Drinke* his *Bloud*.

The *Sonne* of *Man* is ſometimes taken for *Man* in generall, and therefore the Lord to the Prophet Ezechiel: *Sonne of Man,*[m] ſaith he, *ſtand vp vpon thy feet, and I will ſpeake vnto thee.* And againe, immediatly after, *Sonne of Man,*[n] ſaith he, *I ſend thee to the children of Iſrael.* So *Bildad* in the Book of Iob: *Behold,*[o] ſaith hee, *the Starres are vncleane in his ſight, how much more Man, a worme, even the Sonne of Man which is but a worme.* And Pſ.8.4, *What is Man that thou art mindfull of him, & the Son of Man that thou viſiteſt him.* So likewiſe in the New Teſtament: *The Saboth,*[p] ſaith our Saviuor, *was made for Man, not Man for the Saboth, wherefore the Sonne of Man is Lord even of the Saboth.* The Sonne of *Man*, that is, Man in generall, our Saviour in that place pleading, for his Apoſtles the Sonnes of Men. Howbeit the *Sonne* of *Man* is ſometimes taken for our Saviour in particular, who being indeed the *Sonne* of *God*, calleth himſelfe notwithſtanding the *Sonne* of *Man*, as Mat.8.20, and Mat.10.23, and Ioh.3.13. *Idem ipſe,*[q] ſaith S. Auſten, *& Filius Dei per quem facti ſumus, & Filius Hominis per quem refecti ſumus.* Hee was both the Sonne of *God* by whom we were created, as alſo the Sonne of *Man* by whom we were redeemed. Some[r] ſuppoſe hee calls himſelfe the *Sonne* of *Man*, for that hee was borne of a *Virgin* only, and without the helpe of Man at all, but it is more likely he ſo calls himſelfe, for that by this *Name* he would ſhew vnto vs, how he accounteth himſelfe (as it were) our *Brother: Fleſh* of our *Fleſh*, and *Bone* of our *Bone*, and more it is that he calls himſelfe the *Sonne* of *Man*, the had he cald himſelfe *Man* only. He might ſaith *Ferus*, [s] even of the Earth haue made himſelfe *Man*, as he made *Adam* at the firſt, and ſo ſhould he indeed haue beene *Fleſh*, but he ſhould not haue beene *Our Fleſh*: now in that hee calls himſelfe the Sonne of *Man*, ſure we are, hee is *Bone* of our *Bone*, and *Fleſh* of our *Fleſh*, ſo that now what ever he did, for Mans Redemption, done it was for our ſakes, we had the benefit of it. You remember what[t] heretofore

[m] Ezech.2.1.
[n] V.3.
[o] Iob.25.6.
[p] Mark.2.27.
[q] *Aug. in Pſ.74 p.564.*
[r] *Vid. Ferum in Mat.8. p.162*
[s] *Ferus Ibid.*
[t] Our Sav. Nativ. Ser. 1. p.14.

I

I haue told you from S. Bernard, *Non sibi, non Angelis, nobis ergo natus, nobis & datus, quia nobis necessarius.* He was not borne for his owne sake, nor yet for the *Angels*, but only for our sake: Borne he was for vs, and to vs was hee giuen, for that he was necessary vnto vs. And the *Creed* of *Constantinople* to this purpose: *Who for vs Men, and for our Salvation came downe from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.* And thus, Beloued, haue we seene who this Sonne of *Man* was: it followeth now to be considered, what it is, to eate his *Flesh*, what it is, to drinke his *Bloud*: *Except yee eate the Flesh of the Sonne of Man, and drinke his Bloud.*

u The Creed in the Communiō Booke commonly said after the Gospell.

Right Worshipfull, and dearely Beloued: I am now entreating of those *Wordes*, about the true vnderstanding whereof (& of those that are so nigh a kin vnto them, *This is my Body*, Mat. 26. 26) there hath been these many years, and yet is, even to this day, so much adoe throughout the World. Our Aduersaries cry mainely out to haue the *Fathers* stood vnto, for the true vnderstanding of them, and (all things well weighed) we refuse not that Tryall. And though in respect of *Some* of you, it bee not altogether so befitting now to handle this *Point* in such sort: yet considering their oftē *Vntruths* in every petty *Pamphlet* they set forth, *that* we admit not of the Fathers, *that* we quite and cleane forsake them, *that* we dare not be tryed by them: I will shew you concerning these Words what the ancient Fathers say, that you may perceaue whether wee haue cause to refuse them, yea, or no. One of those *Fathers* then was S. *Austen*, and he giuing a many Instructions concerning the vnderstanding of the Scriptures, *If it bee*, x saith he, *a speech of commandment, forbidding any wickednesse, or heynous offence, it is no* Figuratiue Speech, *but if it seeme*

x *Si præceptiua locutio est aut flagitium, aut facinus vetans, aut vtilitatem, aut beneficentiam iubens, non est figurata. Si autē flagitium, aut facinus videtur iubere, aut vtilitatem, aut beneficentiam vetare, figurata est. Nisi manducaueritis inquit Carnem Filii hominis, & Sanguinem biberitis, non habebitis vitam in vobis, facinus vel flagitium videtur iubere.* FIGVRA *est ergò, precipiens Passioni Domini esse communicandum, & suauiter atq; vtiliter recondendum in memoria, quod pro nobis Caro eius crucifixa, & vulnerata sit.* Aug de Doct. Christ. *lib.* 3. *c.* 16. *pag.* 37. *Edit. Basil.* 1528.

to commaund a wicked deed, or an heynous offence, then is it a Figure. Now in what doth he make his inſtance, but in theſe ſelfe ſame Words, which we haue in hand, and are parcell of this my Text: *Except yee ſhall eat the Fleſh of the Son of Man, and drinke his Bloud, yee ſhall haue no life in you. Hee ſeemeth*, ſaith S. Auſten, *to commaund an heynous offence, or a wicked deed: therefore it is a* FIGVRE, *commanding vs to communicate with the Paſſion of our Lord, and ſweetly, and profitably to keep in memory, that his Fleſh was crucified, and wounded for vs.* So that S^t *Auſten* (you ſee) not only takes the wordes to bee *Figuratiue* in this place, but he giues vs the meaning of them to: he not only tels vs how we *may not*, but how wee *muſt* vnderſtand, & take them. An other of thoſe Fathers is S^t *Cyprian*, and hee more ancient then S^t *Auſten*. He diſcourſing on theſe Words: *The Maiſter* [y] ſaith hee, *of this Inſtitution ſaide, that except wee did eate* (his Fleſh) *and drinke his Bloud, we ſhould haue no life in vs, inſtructing vs with a* SPIRITVALL LESSON, *and opening our Vnderſtanding for the conceiving of ſo hidden a matter, thereby to let vs know, that our abiding in him is Eating, and* (our) *Drinking is, as it were, an incorporating with him, in that* (mutual) *ſeruices are perfourmed, wils ioined, and affections vnited. The Eating therfore of this Fleſh, is a certaine coueting, and deſiring to abide in him.* And a little after: [z] *Such as the Eating is, ſuch is the Drinking, by which Eating, & by which Drinking, as our Corporall Subſtance is nouriſhed, & liueth, and is in Health: ſo the Life of the Spirit is nouriſhed by this peculiar, & proper Food. And that which Food is to the Fleſh, that is Faith vnto the Soule: that which Meate is to the Bo-*

[y] Dixerat ſanè huius traditionis Magiſter, quod niſi manducaremus & biberemus eius ſanguinem, non haberemus vitã in nobis: ſpiritualis nos inſtruens documento, & aperiens ad rem adeo abditam intellectum, vt ſciremus quod manſio noſtra in ipſo ſit manducatio, & potus quaſi quædam incorporatio, ſubiectis obſequiis, voluntatibus iunctis, affectibus vnitis.

Eſus igitur carnis huius quædam aviditas eſt, & quoddam deſiderium manendi in ipſa. Cyp. de Cœna Domini. p 446. Edit Baſil. 1530. [z] *Potus & eſus ad eandem pertinent rationem, quibus ſicut corporea nutritur ſubſtantia & vivit, & incolumis perſeverat, ita vita ſpiritus hoc proprio alimento nutritur: & quod eſt eſca carni, hoc animæ eſt fides: quod cibus corpori, hoc verbum ſpiritui, excellentiori virtute peragens æternaliter, quod agunt alimenta carnalia temporaliter, & finaliter,* Cyp. Ibid.

dy, that the Word is to the Spirit by a more excellent vertue perfourming that eternally which Carnall Food perfourmeth but for a ſhort, and certaine ſeaſon. Next to S^t *Cyprian* lived *Origen*, & he hath theſe words: [a] *There is even in the New Teſtament a Letter which killeth him that doth not ſpiritually harken to it: for if thou follow according to the Letter that which is written, Except yee eate the Fleſh of the Sonne of Man, and drinke his Bloud, that Letter killeth.* Others alſo might be produced to ſpeake to this purpoſe. All *Fathers*, all *Ancient*, al within the compaſſe of foure hundred yeeres after Chriſt. Nay, it was an offer made long ago, by that worthy Prelate B. IVEL, that if any *Learned man of our Adverſaries, or if all the learned men that be aline, be able to bring any one ſufficient Sentence out of any old Catholike Doctor, or Father, or out of any old Generall Councell, or out of the holy Scriptures of God, or any one Example of the Primitiue Church, whereby it may clearely, and plainely be proved, that the People was then taught to beleeue, that Chriſts Body is* REALLY, SVBSTANTIALLY, CORPORALLY, CARNALLY, *or* NATVRALLY *in the Sacrament, he was content to yeeld and to ſubſcribe.* It were worth the while to make an *Epitome* of that which M^r *Harding* brought in this Caſe, none of the meaneſt of thoſe Adverſaries, & how for want of *Fathers* to prooue *that Chriſts Body was* REALLY, *and* CORPORALLY, *in the Sacrament*: hee altered the *State* of the *Queſtion*, and endeavoured to prooue, *that Chriſts Body is ioyned, and vnited*, REALLY and CORPORALLY, *vnto vs*. A Point not denyed by his Adverſary. But I am not at this time to ſpeake of *Controverſies*. Wherfore to returne to my matter in hand.

Go we now to the *Text* it ſelfe, and doth not that convince as much, as the [b] *Fathers* haue ſpoken therevpon? For where our Saviour vſeth the preſent tence, *Except yee*

[a] *Eſt in Evangeliis litera quæ occidit, non ſolùm in veteri Teſtamento occidens litera deprehenditur. Eſt & in novo Teſtamento litera, quæ occidat eũ, qui non ſpiritaliter quæ dicuntur adverterit. Si enim ſecundùm literam ſequaris hoc ipſum quod dictum eſt: Niſi manducaveritis Carnẽ meam, & biberitis Sãguinem meum, occidit hæc litera.* Origen. in Lev. Hom. 7. p. 141. Edit. Baſil. 1571.

[b] The words of Chriſt teaching vs in the *Sixt* of *Iohn* that wee muſt eate his Fleſh & drink his Bloud. before we can haue any life in vs, are by the common conſent of all the Fathers, Allegoricall, Myſticall and Figuratiue. *B Bilſons Difference betweene Chriſt. Subiect. & vnchriſt. Rebel.* Part. 4 p. 582. Edit. Lond. 1586.

eate: And againe, *Yee haue no life in you*: And, *whosoeuer eateth*: Againe, *Hath eternall Life*: And, *My Flesh is Meate*: And againe, *My Bloud is Drinke*: all in the present tence, what doth it meane in our Saviours vnderstanding, but that his *Flesh* was then *Meate*, and then at that time to be eaten, or they were but Dead men then, and had no life in them then at that time. Besides as the Words here spoken were a whole Twelue-month at the least before his *Passion*, and consequently before the administration of the *Sacrament*: so suppose that since they were many, some of them had dyed within that Tweluemonths space before the *Receauing* of the *Sacrament*, and yet had Beleeved in our Saviour Christ, should those *Some* notwithstanding haue beene said, not to haue eaten of our Saviours *Flesh*, and by consequence to haue beene damned? For our Saviours Words are peremptory, *Except ye eate the Flesh of the Sonne of man, and drinke his Bloud yee haue no life in you*. So that where our Saviour saith in an other[c] place, *Except ye beleeue that I am he, yee shall die in your Sinnes*: they might haue *Beleeved* that he was he, and yet dyed in their Sinnes to, and all for not *Receiving* the *Sacrament* according to these mens Opinion. But our Saviour doubtlesse was far from such a meaning: he commended to them no other *Eating*, then they might presently haue false vnto, had their Stomaches then serued them, and so the *Prophets*, so the *Patriarches*, so *Abraham* fed vpon him. *Abraham* saith our Saviour, *reioyced to see my day, and he saw it, and was glad*, Ioh. 8. 56. And the Apostle *S^t Paul* to this purpose, *Brethren*[d] saith he, *I would not that yee should be ignorant that all our Fathers were vnder the Clowd, and all passed through the Sea, and were all baptized vnto Moses in the Clowd, and in the Sea, and did all eate the same spirituall Meat, and did all drinke the same spirituall Drinke, for they dranke of the spirituall Rocke that followed them, & the Rock was Christ*. I will end this Point with a saying of *S^t Austens*, a *Riddle* in shew, but once conceived & vnderstood, excel-

[c] Ioh. 8. 24.

[d] 1. Cor. 10. 1.

excellently declaring the *Eating*, and *Drinking* we haue in hand. *Non manducans manducat* [e] saith *S^t Austen*, *& manducans non manducat.* He that eateth not, eateth: and he that eateth, eateth not. His meaning is: he that thinketh to eate our Saviour Christ by chewing, or by chamming, and vse of *Bodyly Mouth*, vtterly mistakes this *Meat*, and knowes not what he eates, he takes it, & takes it truely, that takes it with the *Inner Mouth* of the Minde, that takes it Spiritually. And thus haue wee now seene what it is to eate his *Flesh*, what it is to drinke his *Bloud*, come we now to the *Necessity* of such an *Eating*, and such a *Drinking*, which I told you was in these words, *Verely, verely, I say vnto you, Except yee eate the Flesh of the Son of Man, and drinke his Bloud, yee haue no life in you.*

[e] *Aug. in Evan. Ioan. Tract. 26.* So saith *Seneca* in another case: *Sepe & qui reddidit quod accepit, ingratus est: & qui non reddidit, gratus.* Senec. de Benef. l. 3. c. 7.

Necessity in common speech is vsually taken many maner of waies. There is a *Necessity* by way of *commodiousnesse*, when it is expedient, & conuenient, that wee vse the helpe of an other thing. Thus having a iourney to make, an *Horse*, or a *Couch* is necessary, that is, it is more conuenient to vse them, then to vse them not. There is a *Necessity* by way of *Violence*, that compels a thing out of his place to his proper place againe. Thus a *Stone* when it is cast on high, must needs fall downe againe, no remedie. There is thirdly a *Necessity Absolute*, that cannot possibly be otherwise then it is. Thus *God*, and his *Holinesse*, are absolutely necessary. Lastly, there is an *Absolute Necessity* by way of *Consequence*, I meane when we cannot possibly attaine vnto a thing, without the helpe of some other thing: and this is the Necessity I meane in this place, a *Necessity* of such *Consequence*, as vnlesse we doe thus, or thus, vnlesse we do so, or so, we cannot possibly be saved. Now that *Feeding* on our Saviours *Flesh*, & *Drinking* his *Bloud* is thus necessary, is notified here vnto vs two maner of waies. *First*, by our Saviours Protestation, *Verely, verely, I say vnto you: Secondly*, vpon paine of eternall damnation, *Except yee eate the Flesh of the Sonne of man, and drinke*

drinke his Blood yee haue no life in you. First, of the Proteſtation, *Verely, verely, I ſay vnto you.*

The words *Verely, verely*, in the Originall, are *Amen, Amen*, and *Amen* is a word that hath his fourth in everie [f] Language, howbeit in every Language it hath not the ſelfe ſame force. Certaine it is, that it is a Speech, as often times vſed by our Saviour, ſo never but vpon ſpeciall and principall occaſion. *S^t Auſten* ſpeaking of theſe words, *What is it* [g] ſaith he, *our Lord meaneth when as he ſaith, Amen, Amen, dico vobis: Verily, Verely, I ſay vnto you? He doth much commend* ſaith S^t Auſten, *and vrge the thing, that ſo he vttereth, by doubling the word. And it is*, ſaith he, *if a man may be bold ſo to ſay, a certaine kind of Oath of his.* The like to this hath S^t Ierome: *Gods Oath* [h] ſaith he, *in the Old Teſtament is, As I liue ſaith the Lord: but in the New, Verely, verely, I ſay vnto you.* But howſoever this be, for [i] Some in no wiſe will admit it to be an *Oath*, doubtleſſe an aſſeveration it is, and parrallel vnto that, Ioh. 3.6, *Verely, verely, I ſay vnto thee, except that a man be borne of Water, and of the Spirit, he cannot enter into the kingdome of God.* The word is *Hebrew*, and derived of a Word in that language that ſignifieth *Truth*, even as *Verely* our Engliſh word comes of *Verè* the Latine, which comes of *Veritas*, ſignifiing *Truth* too. Of all the *Wordes* in holy Scripture, wee of the *true Religion* are not a little beholding to this Word. It miniſtred S. Paul an excellent Argument to proue that *Publique Prayer*, or *Prayer* in the *Church*, ſhould bee in the Vulgar Tongue. *I will pray with the Spirit*, [l] ſaith S. Paul, *but I will pray with the vnderſtanding alſo: I will ſing with the Spirit, but I will ſing with the vnderſtanding alſo. Elſe when thou bleſſeſt with the Spirit, how ſhall hee that occupieth the roome of the vnlearned ſay Amen at thy giuing of thanks, ſeeing he knoweth not what thou ſaiſt.* S. Ierom he [m] calls it, *Sigillum Orationis Dominicæ*: The Seale of the Lords Prayer, and M^r Perkins [n] affirmeth *that it is of more value, then all the Prayer beſides.* His reaſon is, for it is a *Teſti-*

[f] *Vid. Beza in 1. Cor. 14. 16*

[g] *Aug. in Evan. Ioan. Tract. 41.*

[h] *Hieron. in Ezech. c. 16.*

[i] *Fulleri Miſcell. Theolog. l. 1. c. 2.*

[l] 1 Cor. 14. 15

[m] *Hier. in Mat. c. 6. p. 21. Vid* Days Diall, *Lect. 10. p. 274.*

[n] M^r Perkins on the Lords Prayer.

stification of our *Faith*, whereas all the *Petitions* besides, saith he, are *Testifications* only of our *Desires*. But to returne where I left.

You see, Beloved, *what* hath been said concerning this Word: *how* it is never doubled by our Saviour but vpon some speciall, and principall cause: *how* some affirme it to be a kind of Oath of his: and *how* it commeth of an hebrew Word, that signifieth *Truth*. I wil end this Point with that of S^t *Ambrose*, who speaking of this Word: *This word Amen*, [o] saith he, *is a word of Confirmation, and so vsed by our Saviour, but where the Word is doubled, there it hath the greater force, as is often to bee found in S. Iohns Gospell, our Saviour there intreating of heavenly, and profound Mysteries of Faith*. And so our Saviour here doth, for the *Eating* our Saviours *Flesh*, and *Drinking* of his *Bloud*, is a profound, and heavenly Mystery indeed: a Point so strange to the Eares of mortall man, that no marvaile hee thus confirmes it with so solemne a Protestation. And thus much of the *Necessitie*, as it is notified here vnto vs by the *Protestation* of our Saviour. Now of the same *Necessitie*, as it is notified to vs againe vpon *Paine* of *Damnation*: *Except yee eate the Flesh of the Sonne of Man, and drinke his Bloud, yee haue no life in you.*

[o] *Ambr. in Ps.* 4.

First then where our Saviour saith, *Except yee eate the Flesh of the Sonne of Man, and drinke his Bloud, yee haue no life in you*, we are first of al to knowe what kinde of Life is here meant. *Hæc non vtiq; Cadaveribus*, [p] saith S. Austen, *sed Viventibus loquebatur*. He spake not these things vnto Dead-men, but to Men that were aliue. This Life then, is not here meant. And indeed to say the truth, what great benefit should it be, to enioy such a *Life* as this, by *eating* our Saviours *Flesh*, and *drinking* of his *Bloud*: a *Life* full of Crosses and Calamities, wherein every [q] *Day* hath his *Griefe*, and every [r] *Night* her *Terrour*: [s] *Fights* without, & *Frights* within, & Troubles on every side: *Great travaile*, [t] saith the Sonne of Syrach, *is created for all men, and a heavie*

[p] *Aug in Evan Ioan. Tract. 26.*

[q] Mat. 6. 34.
[r] Ps 91. 5.
[s] 2. Cor 7. 5.
[t] Ecclus. 40. 1.

vy yoake vpon the Sonnes of Adam, from the day they goe out of their Mothers wombe, to the day that they returne to the Mother of all things. Namely their Thoughts, & Feare of the Heart, and their Imagination of the things they wait for, and the day of Death. And that you may knowe none
[u] Ecclus. 40. 3 to be exempted, no not one, it [u] followeth immediatly after: *From him that sitteth vpon the glorious Throne, vnto him that is beneath in Earth, and Ashes, from him that is cloathed in blew silke, and weareth a Crowne, even vnto him that is cloathed in simple Linnen.* This Life, not the Life then, here meant in this place, what kind of Life might it be? what? but *Everlasting Life*: what? but *Life Eternall*, for
[x] Ioh. 6. 54. so our Saviour in the [x] next words: *Whosoever eateth my Flesh, and drinketh my Bloud hath eternall Life.* The meaning then is, *Except yee eate the Flesh of the Sonne of Man, and drinke his Bloud, you haue noe Life in you*, that is, you haue not *Eternall Life*, and if you haue not Life Eternall, then must you haue *Eternall Death*, for betweene such a *Life*, and such a *Death*, there is no meane, nor middle at
[y] 1. Cor. 9. 16 all. So that as the Apostle [y] said in another case, *Necessitie is laid vpon me, and woe is vnto me if I preach not the Gospel*: that may we all of vs say in this case, *Necessitie is laid vpon vs, and woe is vnto vs, if we Eate not our Saviours Flesh, if wee Drinke not our Saviours Bloud.*

I, but some will say, seeing this *Eating* our Saviours *Flesh*, & *Drinking* our Saviours *Bloud* may be done by every of vs *Spiritually* in this sort, what need we doe it then by the *Sacrament*, seeing we may without it *Eate Spiritually*, and we eate but *Spiritually* with it? Beloued, the Question is not what in this respect we *may*, but what we *must* performe: and things standing as they doe, what it is that now in this case God requireth at our hands. The time was, *Circumcision* was not, & there was no vse of it at all: from *Adam* vnto *Abraham* none were circumcised: howbeit after the Lord had made it a *Covenant*, and protested
[z] Gen. 17. 14 that the *vncircumcised Man-child* should be [z] cut off from his

his People, was it, trow we, in their power whether they would be circumcised or no? No doubtlesse, and therefore *Moses*, even *Moses* himselfe, for hee had neglected it in a Child of his, it had likt to haue cost him his life, *Exod.* 4. 24. There was, [a] saith the Scripture, a certaine Man of the Children of the Prophets, that said vnto his Neighbour by the commandement of the Lord, *Smite me, I pray thee.* But the Man refused to smite him. Then said he vnto him, *Because thou hast not obeyed the voice of the Lord, behold, as soone as thou art departed from me, a Lion shall slay thee.* So when he was departed from him, a Lion found him, and slew him. If *Moses* himselfe had like to haue beene slaine, and another was slaine in very deed for not obeying the voice of the Lord in a matter hee might haue seemed to haue some Scripture on his side, *Touch not mine Annointed, and doe my Prophets no harme*, Ps. 105. 15: how doth it behooue vs to repaire to these *Elements*, seeing the Lord himselfe hath so commaunded vs, and not to dispute as [b] *Naamã* did whether *Abanah*, & *Pharpar*, *Rivers of Damascus, were not better then all the waters in Israell.*

[a] 1. Kin. 20. 35

[b] 2. King. 5. 12

Well then, wilt thou say: this may we doe though wee doe it not often: if but *Once* a yeare wee receaue, we this doe, and if we doe but yearely *Once*, what need any more times. Indeed some things done but once, they are done for all ever, and therefore *Abishai* said to *David* when *Saul* lay sleeping within the Fort, *God*, [c] saith hee, *hath closed thine enemie into thy hand this day: now therefore I pray thee let mee smite him Once with a Speare to the earth, and I will not smite him againe.* Thus the Apostle of our Saviour [d] Christ, *Such an high Priest it became vs to haue which is holy, harmelesse, vndefiled, separate from Sinners, and made higher then the Heavens: which needed not dayly as those High Priests, to offer vp Sacrifice, first for his owne Sinnes, and then for the Peoples: for that did hee once when he offered vp himselfe.* And againe, the same [e] Apostle, *As it is appointed vnto Mẽ that they shall Once dye, & after*

[c] 1. Sam. 26. 8.

[d] Heb. 7. 26.

[e] Heb. 9. 27.

that, commeth the iudgement, ſo Chriſt was once offered to take away the Sinnes of many. Thus doe we *Once* in Baptiſme put on Chriſt, and indeed but *Once*, and therefore no reiteration of it. *Rebaptization* was an *Hereſie*. But is it to be ſo in this Sacrament? Nay, for the Apoſtle [f] ſaith, *This doe as oft as yee drinke it.* And [g] againe, *As often as yee ſhall eate this Bread, & drinke this Cup, ye ſhew the Lords Death till he come. As oft, As oftē*, He ſaith not, *As ſeldome* as you doe it, or if you doe it *but Once*, but [h] *Quotieſcunque, Quotieſcunque, As oft, As often.* And to ſay the very truth, *Oft* and *Often* are the Times, that it ought to bee done by vs. Witneſſe, *Firſt* of all, the Name it hath of being *Food* vnto our *Soules*. For howſoever the Compariſon hold not in every reſpect, of being to bee taken as is our corporal Food often every day, yet doth it hold to be takē often, & therefore S. *Chryſoſtom* twice in one Homily [i] *Non es Oblatione, aut Communione dignus? igitur neq; Precatione.* When ever the Communion is celebrated, art thou not worthy to Communicate? Then art thou not Worthy to bee preſent at Praier. And S[t] *Ambroſe* to this purpoſe, *If ſo be* [l] ſaith he, *it be daily Food, why doeſt thou take it but once a yeere, as the Greekes are wont to doe in the Eaſt? Nay rather receiue it daily, ſeeing daily it may profite thee: ſo liue that thou maiſt be worthy to receiue it daily. He that is not worthy daily to receiue it, is not worthy to receiue it once a yeere.* The very ſame words hath [m] S[t] Auſten, though in an other [n] place he ſay (if ſo be that Booke be his) *To receiue the Sacrament every day I neither praiſe it, nor diſpraiſe it, onlie I would counſell, and exhort men to receiue it everie Sabaoth day, ſo that he haue no will to commit* (enormous) *Sinnes*. Adde herevnto the Word of [o] *Abiding*, or *Dwelling*, which our Saviour v-ſeth in this Chapter, which as a worthy Writer [p] obſerveth ſignifieth ſuch a *Coniunction* as is not only to begin, but to laſt, and to endure, and therefore to be cheriſhed by ſuch Meanes as our Saviour Chriſt hath inſtituted to that ende

[f] 1. Cor. 11. 25 & v. 26.

[h] Τῶν πολλῶν. & Ὁσάκις γὰρ ἐδίδοτο.

[i] *Chryſ. in Epiſt. ad Epheſ. Hom. 3. & ad Pop. Antioch. Hom. 61.*

[l] *Ambroſ. de Sacram. l. 5. c. 4.*

[m] *Aug. de Verb. Dom. Ser. 28.*

[n] *Aug. de Eccleſiaſt. Dogm. c. 53.*

[o] Ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. Dwelleth in me, & I in him, *Iob. 6. 56.*

[p] *Sadeel de ſpiritual. Manducat. Reſp. ad Obiect. 8. p. 237. Col. 2.*

end and purpose: the chiefest whereof are the *Preaching* of the *Gospell*, and *Administration* of this *Sacrament*. Besides that this *Coniunction* of ours is at first to be wrought by *Faith*, which *Faith* as it is capable of *Increase*, and *Decrease*, so, that it ought continually to be increased, witnes these insuing Places which you may peruse at your own leysure, *Mark.9.24. Luk.17.5. Rom.1.17. 2. Thess.1.3.* And thus much of the *Necessity* as it is notified here vnto vs vpon paine of Damnation. The *Profit* & *Commodity* comes now to be handled, and that in these words, *Whosoever eateth my Flesh, and drinketh my Blond hath eternall Life, and I will raise him vp at the last day.* Wherein we are to note: *First*, the Commodity it selfe, which is twofold, *Life Eternall*, and *The Resurrection*: *Secondly*, the Extent of that Commodity, to all and every one that eateth & drinketh thus, *Whosoever. Whosoever eateth my Flesh, and drinketh my Blond, hath eternall Life and I will raise him vp at the last day.*

First, concerning *Eternall Life* to shew you what it is, I must needs professe afore hand, I for my part, am not able. The Apostle S^t^ Paul will excuse me: *The things* q saith he, *which Eie hath not seene, neither Eare hath heard, neither came into Mans heart, are which God hath prepared for them that loue him.* Now as S^t^ Austen notes thereupon, *If it never came into the hart of man, it cannot possibly come into his Tongue, for it is out of the Hearts aboundance that the Tongue is able to speake*, Mat.12.34. Nay r saith a worthy Writer, if all things should be spoke which al the *Tongues* of *Men* should be able to speake, yet scarcely the smallest Parcell thereof should be able to be expressed. And therefore the *Prophets*, for they could by no wordes expresse that Spirituall Blessednes in it selfe, endeavour to portray it out vnder Figuratiue Speeches drawne from externall and carnall things. I might instance in the Prophet *Esay*, *Esay* 54.11, and *Esay* 65.19, but that I haue farre to go.

q 1. Cor. 2. 9.

r *Aug. in Psal.* 85 *p* 650.

r *De cuius excellentia si omnia dicta fuerint quibus omnium hominum linguae sufficiunt vix tamen infima eius particula delibata fuerit* Calvin. Instit. *l.*3 *c.*25 § 10.

Concerning the *Having* of *Eternall Life* [*whosoever eateth*

teth my Fleſh, and drinketh my Bloud, hath eternall Life] *Habet vitam æternam* [t] ſaith S[t] Auſten, *non quòd patet, ſed quòd latet.* He hath eternall Life, not in that that Life appeareth, but in that it is hidden and in ſecret. And our Saviour to this purpoſe, *To him* [u] ſaith he, *that overcommeth will I giue to eate of the Manna that is hid, and I will giue him a white Stone, and in the Stone a new Name writtē, which no man knoweth ſaving he that receiveth it.* So the Apoſtle S[t] Paul: *Yee are ſealed* [x] ſaith he, *with the Holy Spirit of promiſe which is the Earneſt of our Inheritance.* This then is that *Hidden Manna:* this, that *White Stone:* this that *Earneſt* of our *Inheritance*, and as S. Auſten noateth very wittyly, *Rather an Earneſt, then a Pledge, for when we giue a Pledge* [y] ſaith he, *a Pledge is to be reſtored againe, the Earneſt is not: nay the Earneſt is part of that which is by promiſe to be given.* We are ſure then of the reſt, for we haue part of payment already, and that by promiſe from him who is moſt faithful of his Word. *Paul* [z] ſaith the Apoſtle, *a Servant of God, & an Apoſtle of Ieſus Chriſt, according to the faith of Gods elect, and the knowledge of the truth, which is according to godlineſſe, vnder the hope of eternall life, which God that cannot lie, hath promiſed before the world began.* So likewiſe to the Hebrewes, *God,* [a] ſaith the Apoſtle, *willing more aboundantly to ſhew vnto the Heyres of promiſe the ſtablenes of his Counſell, bound himſelfe by an Oath; that by two immutable things wherein it is vnpoſſible that God ſhould lie, we might haue ſtrong conſolation.* Nor is it in any ones power to diſpoſſeſſe vs hereof. They are the words of our Saviour himſelfe: *My Sheepe* [b] ſaith he, *heare my voice, and I know them, and they follow me, and I giue vnto them eternall Life, and they ſhall never periſh, neither ſhall any plucke them out of my hand. My Father which gaue them me is greater then all; & none is able to take them*

[t] *Aug. in Evan. Ioan. Tract.* 26.
[u] Rev. 2.17. Our Rhemiſts trāſlate it *A white Counter*, vnlearnedly, & ridiculouſly. God graūt it be not Ominous, & that they finde not indeed when time ſhalbe, only a *Counter* inſteed of that they ſhould be poſſeſſed of at that time. S[t] *Iohn* alludes to the *Cuſtome* which was in his daies & long before, namely of writing in a litle *Stone* the *Names* of ſuch as were elected to any *Office:* or ſuch as were abſolved or condemned of a *Crime.*

Mos erat antiquis niveis atriſq; lapillis, His damnare reos, illis abſolvere culpa. Ovid. Met. lib. 15.

[x] Epheſ. 1.13. [y] *Aug. de Verb. Apoſt. Ser.* 13. *p.* 216. [z] Tit. 1. 1. [a] Heb. 6.17. [b] Ioh. 10.27.

out

out of my Fathers hand. So that now we may say in this case with the Apostle [c] S[t]. Paul, *who shall separate vs from the loue of Christ? Shall Tribulation, or Anguish, or Persecution, or Famine, or Nakednesse, or Perill, or Sword? In all these things wee are more then Conquerours through him that loved vs. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor anie other Creature, shalbe able to separate vs from the loue of God which is in Christ Iesus our Lord.* And thus much of the *First* Commodity, *Life Eternall.*

[c] Rom. 8. 35.

The *Second* Commodity (as I told you) was the *Resurrection*, or as [d] S[t] Austen will haue it, it is the forestalling of an Obiection. For where our Saviour, saith he, promised here *Eternall Life* to those that fed on him, least they should imagine therevpon that *Eternall Life* was so promised, that, *Iam nec corpore morerentur*: They should not now die at all: it pleased our Saviour, to prevent such thoughts, & to intimate vnto them, that die indeede they should, howbeit they should be raised againe, and that by him. *As the Father* [e] saith our Saviour, *raiseth vp the dead, & quickneth them, so the Son quickneth whom he wil.* And againe, [f] *The howre shall come, in the which all that are in the Graues, shall heare the Sonnes voice. And they shall come forth that haue done good, vnto the Resurrection of Life: but they that haue done evill, vnto the Resurrection of Condemnation.* Or thus: [g] *I wil raise him vp: I, that is, my Body* [h] saith S[t] Cyril, *that shalbe eaten.* So S[t] Hilary, *As the Sonne* [i] saith he, *liveth by the Father, even so shall we liue by his Flesh.* And *Tertullian* to this purpose, *Our Flesh* [l] saith he, *eateth the Body and Bloud of Christ, that the Soule may also be fatted with God. And therefore can they by no meanes be seperated in the Resurrection, seeing they shall both of them at that time haue one Reward.* And hence it is that S[t] Cyprian [m] tearmeth the Sacrament, *A ioyfull Solemnity of expedite*

[d] *Aug. in Ioh. Tract. 26.*
[e] Ioh. 5. 21.
[f] Ver. 28.
[g] Ioh 6. 54.
[h] *Ego, dixit, (id est, corpus meũ quod comedetur) resuscitabo eum.* Cyril. in Ioan. l 4. c. 15. p. 172.
[i] *Quomodo per Patrem vivit (Filius) eodem modo nos per carnem eius vivemus.* Hilar. de Trin. l. 8. p. 134.
[l] *Caro Corpore & Sanguine Christi vescitur vt & Anima de Deo saginetur. Non possunt ergo separari in mercede quas opera coniungit.* Tertul. de Resurrect. Carnis. p. 31.
[m] *Maturata Resurrectionis iatabunda Solennia*, Cyp. de Cœna Dom. c. 1.

and

and ſpeedy Reſurrection;[n] Ignatius, *A medicine which procureth immortalitie, and preventeth death*; [o] Irenæus, *The Nouriſhment of our Bodies to eternall Life, & their Preſervatiue from Corruption*. Howbeit here, Beloved, ariſeth a doubt, and that of no ſmall importance. For ſeeing it appeareth vnto vs by theſe Premiſſes, that the *Reſurrection* is a ſingular Benefit of Chriſt vnto the *Godly*, how commeth it then to paſſe that the *Wicked* alſo ſhall riſe againe? Yes: the *Wicked* ſhall riſe againe, and that by the Vertue of Chriſt to, but not as he is a *Redeemer*, but as he is a terrible *Iudge*, and is to execute iuſtice vpon them. More hereof may be ſeene in [p] *Aquinas*, and [q] *Calvin*. I haſten to the *Extent* which reacheth to all, and every of vs, that eateth, and drinketh thus, *Whoſoever. Whoſoever eateth my Fleſh, and drinketh my Bloud.*

Of a truth [r] ſaith S[t] Peter, *I perceiue that God is no Accepter of Perſons, but in every Nation he that feareth him, and worketh righteouſneſſe is accepted with him.* The *Word* in the Originall, which it ſeemes he vſed there by word of *Mouth*, Προσωπολήπτης, *An accepter of Perſons*, hee afterwards vſed with his *Pen*, when writing to the Faithfull, hee ſheweth them that the Lord without reſpect of Perſons iudgeth according to every mans Worke. *The Word*, [s] ſaith Zanchius, *is a word of Aſſiſe, & properly belõgeth vnto Iudges, who if in iudgement they reſpect any thing, but only the truth, and equitie of the cauſe, that*, ſaith he, *is*, Τὸ Πρόσωπον, *and therevpon it commeth, that they are Accepters of Perſons.* Wherefore the *Areopagites*, ſaith he, they vſed to heare mens cauſes by Night, and all for they would not be carried away with any by-reſpect whatſoever. Indeed it is in this world, as it was in S. Iames his time: *If there come*, [t] ſaith S. Iames, *into your company a man with a goldring, and in goodly apparell, and there come in alſo a poore man in vile rayment, yee haue a reſpect to him that weareth the gay cloathing, and ſay vnto him, ſit thou here in a good place, and ſay vnto the poore, ſtand thou there, or ſit here vnder my foot-*

ſtoole:

n Φάρμακον ἀθανασίας ἀντίδοτον μὴ ἀποθανεῖν, Ign. Epiſt. ad Eph.

o *Corpora noſtra percipientia Euchariſtiam, iam non ſunt corruptibilia, ſpem reſurrectionis habentia.* Iren. Adverſ. Hær. l. 4. c. 34. *Vid.* Mr Hooker Eccl. Pol l. 5. §. 68. p. 390.

p *Aqu. Part. 3. Qu. 56. Art. 1. & 2.*

q *Calu. Inſt. l. 3. c. 25. §. 9.*

r Act. 10. 34.

s *Zanch. in Ephes. c. 6. v. 9.*

t Iam. 2. 2.

ſoole: and ſo it is with vs now adaies: but it is not ſo with God. Be he *Noble*, or *Ignoble*; *Poore*, or *Rich*; *Maſter*, or *Seruant*; *Iew*, or *Gentile*; all's one to him, ſo that he *feareth him, & worketh Righteouſneſſe*. Nay; *He hath choſen*, [u] ſaith the Apoſtle, *the fooliſh things of the world to confound the wiſe, and the weake things of the world to confound the mightie things, and vile things of the world, and things which are deſpiſed hath God choſen, and things which are not, to bring to naught things that are*. Now as there are of al theſe ſorts that are to be placed in Heaven, ſo are they to haue in this world their *Vocation* therevnto. And this is that which is done in every Age by the *Miniſtery* of the *Word*, & therefore our Saviour Chriſt, *Goe*, [x] ſaith he, *and teach all* [y] *Nations, baptiſing them in the Name of the Father, and the Son, and the holy Ghoſt, teaching them to obſerue all things whatſoeuer I haue commaunded you, and loe, I am with you alway, vntill the end of the world*. All that I need to obſerue in this point is this. As GOD reſpecteth neither *King*, nor *Keyſar*; *Noble*, nor *Ignoble*; *Poore*, nor *Rich*; if ſo be they ſerue him not, and therefore the Prophet [z] David, *Be wiſe now therefore ô yee kings, bee learned yee that are Iudges of the earth. Serue the Lord in feare, and reioyce vnto him with reverence. Kiſſe the Sonne leaſt he bee angry, and ſo yee periſh from the right way*: ſo if any of them againe beleeue in him, ſerue, and obey him, eate his *Fleſh*, and drinke his *Bloud*, according vnto that *Dyet* which our Saviour preſcribeth here, he hath wherewithall both to feed the *Hungry* with good things, and yet for all that, not to ſend the *Rich* (as [a] ſometimes he did) empty away. And ſo I come vnto the laſt Point, the *Reaſon* as of the *Neceſſity* of Feeding in this ſort: ſo of the *Profit*, and *Commoditie* of it. *For my Fleſh is Meat indeed, and my Bloud is Drinke indeed. For my Fleſh is Meat, and my Bloud is Drinke*: there's the Reaſon of the Neceſſitie of Feeding: *For my Fleſh is Meat indeed, and my Bloud is Drinke indeed*: there's the Reaſon of the Commoditie of it. They are both of them here ioynd, & there-

[u] 1. Cor. 1. 27

[x] Mat. 28. 19.

[y] *Dei ſons vberimus, atq; plenißimus pa-tet cunctis: & hoc cœleſte lumen vniverſis oritur, quicunq; oculos habent.* Lact. Inſt. l. 3. c. 26.

[z] Pſal. 2. 10.

[a] Luk. 1. 53.

fore will I handle both together. *For my Fleſh is Meat indeed, and my Blond is Drinke indeed.*

Who ſo will ponder with himſelfe a many Paſſages in this Chapter, as *Firſt*, in the three and thirteth verſe: *The Bread of God is hee which commeth downe from heaven, and giueth life vnto the world: Secondly*, in the fiue and thirteth verſe: *I am the Bread of life, hee that commeth to me ſhall not hunger, & he that beleeueth in me ſhall never thirſt. Thirdly*, in the eight and forteth: *I am the Bread of life. Fourthly*, in the fifteth verſe, *This is the Bread which commeth downe from heaven, that he which eateth of it ſhould not die. Laſtly*, in the one and fifteth verſe, *I am the liuing bread which came downe from heauen: if any man eate of this Bread, hee ſhall liue for ever: and the Bread that I will giue is my Fleſh, which I will giue for the life of the world*: ſhall both vnderſtand what is here ment in the words I am now handling, namely, that it is *Bread*, & how our Saviors *Fleſh* is *Meat*, and his *Blond*, *Drinke*: and how his *Fleſh* is *Meat* indeed, and how his *Blond* is *Drinke* indeed. Firſt, the *Meat* ment here, that it is *Bread*, witneſſe the Wordes of our Saviour himſelfe, who when in the ſeaven and twenteth verſe hee had ſaid vnto them, *Labour not for the Meat which periſheth, but for the Meat that endureth vnto everlaſting life, which the Sonne of Man ſhall giue vnto you*, diſcourſeth afterwards of *Bread* only, & how that *Bread* was his *Fleſh*, and how *Himſelfe* was that *Bread*. The *Bread* of *God*, the *Bread* of *Life*, The *liuing Bread* which came downe from heaven, and giueth Life vnto the world: ſo incomparably beyond *Manna*, as *Manna* was beyond it ſelfe, when as it was *Angels Food*, Pſ. 78. 26, and when it *ſtuncke, & was full of wormes*, Exod. 16. 20. Now how our Saviours *Fleſh* is *Meat*, and his *Blond*, *Drinke*; and his *Fleſh* is *Meate* indeed, and his *Blond*, *Drinke* indeed, wee ſhall the better vnderſtand, if ſo be we call to mind the ſeverall *Properties* that *Bread* hath (the Meat here vnderſtood) and the great Preheminence that this *Bread* hath, aboue all other Bread whatſoever.

One

One of the *Properties* of *Bread*, is to ſtrengthen mans heart, as ſpeakes the Prophet David, Pſ. 104.15, & therefore the Prophet Eſay, hee [b] calls it *The Stay of Bread*: the Prophet [c] Ezechiel *The Staffe of Bread*. Indeed were it not for *Bread*, it would be woe with Mankind, we being able no more to want that peculiar kind of Food, then any one thing elſe whatſoever. This it was that made Sathan preſume ſo much vpon our Saviour after his *Faſt* of fortie daies, for he little doubted but at that time, he would haue done much for a morſell of Bread. But in vaine did hee ſpread that [d] *Net* in the ſight of that *Bird*. Our Saviours anſwere vnto him was, *Man liueth not by Bread onely*, Mat. 4.4.

[b] Eſay. 3.1.
[c] Ezech. 4.16
[d] Prov. 1.17.
Laſt. Tranſl.

Another *Property* of Bread, is, that Bread is good for Medicine: *It hath*, [e] ſaith Pliny, *almoſt an infinite number of medicinable faculties. It mollifies impoſtumes, it aſſwageth any hardneſſe, it is of force againſt Rhewmes, and concerning bruiſed places, by reaſon of Stripes and Blowes, and concerning Diſlocations, it is of ſingular vertue*. So that Bread (you ſee) is *Meat*, and *Medicine*. And is not our *Saviour* CHRIST ſo? Nay, is he not more then ſo? *Firſt*, *Bread*, though it be never ſo neceſſary, yet is it the *Meat* which periſheth, and it muſt dayly be renewed, or what will it helpe a man to haue it now, and not hereafter? But is it ſo with our *Saviour Chriſt*? Nay, but as himſelfe [f] ſaid of *Iacobs* Well: *Whoſoever drinketh of this water ſhall thirſt againe, but whoſoever drinketh of the water that I ſhall giue him, ſhal never be more athirſt, but the water that I ſhal giue him, ſhall bee in him a well of water ſpringing vp into everlaſting life*: So may we ſay of *this Bread*, and ſo may wee ſay of *that*, whoſever eateth of *that* Bread, ſhall afterwardes hunger againe, but whoſever eateth of *this Bread* which our Saviour ſhall giue vnto him (he himſelfe is the *Giuer*, and he is the *Gift* too) ſhall never be hungry more, but the Bread that hee ſhall giue him, ſhall bee in him a *World* of *Bread*, ſtrengthning both *Body* and *Soule* to a Life perpe-

[e] *Panis hic ipſe quo vivitur, innumeras penè continet Medicinas. Mollit colleciiones, duritias valde mitigat. Datur & ex vino ad diſcutienda quæ præſtringi opus ſit &c. Adverſus acutas Pituitæ fluxiones, quas Græci Rheumatiſmos vocant: item ad percuſſa, luxata* Plin Hiſt. Nat. l. 22 c. 25.
[f] Ioh. 4.13.

tuall and everlasting. *Secondly*, is *Bread* good for *Medicine*? Hath it such an infinite nomber of medicinable Faculties? Doth it mollifie *Impostumes*? Asswage *Hardnes*? Is it of force against *Rhewmes*, and so forth? Even so our *Saviour Christ*; First, he g cures *Prides Impostume*, that which makes vs swel so much, & thinke so mainely of our selues, and so meanely of our Brethren. *Secondly*, he cures in vs *Hardnes* of *Heart*, that which makes vs so vnsensible of Repentance, & to walke on still, both *Daies*, & *Moneths*, and *Yeeres* in our wickednes. He is the most cunning *Anatomist* that ever was, he can take the h *Stony Heart* out of our Bodies, and place insteed thereof, a *Heart* of *Flesh*. *Thirdly*, hee cures our *Sinnefull Rhewmes*, I meane that perpetuall *Flux* of *Sinne* which lasteth in every of vs, as long as this Life doeth last. So that when this i *Corruptible* hath put on *Incorruption*, and this *Mortall* hath put on *Immortality*, then shall bee brought to passe, the saying that is written, *Death is swallowed vp into Victory. O Death, where is thy sting? O Graue, where is thy Victory?* Fourthly, he cures our *Bruised Places* by reason of *Stripes*, and *Blowes*, such as is likely the Apostle S^t *Paul* had, when as the l *Messenger* of *Sathan* did buffet him. *Lastly*, he cures our *Dislocations*, I meane our Mẽbers out of ioint, be it an *Arme*, or an *Hand*, or a *Leg*, in not perfourming such Christian offices as every of them ought, or should performe. The *Arme* in strengthning the Widow, the Orphan, and the Poore, and defending them from wrong. The *Hand* in giving of them sustenance, and reaching out Almes vnto them. The *Legs* in comming to Divine Service, & to al such Christian Exercises as are vsually perfourmed at the Church. Nay he doth more then all this. *Bread* cannot reviue the *Dead* againe: when once a Man is dead, farewell the *Medicine* of *Bread*, and a many times before to. Howbeit our *Saviour*, what he is able to doe in this kinde, and what indeed he doth every day, and how it pleaseth him to make the *Sa-*

g Mat. 11. 29.

h Ezec. 11. 19

i 1. Cor. 15. 54

l 2. Cor. 12. 7.

cra-

rament, an *Earneſt* of the ſame, you haue already heard before, nor is it neceſſary now at this time, to make rehearſal of it againe. What hath bin ſaid concerning *Meat*, may be verified concerning *Drinke* to, and how our Saviours *Blond* is *Drinke*, and how his *Blond* is *Drinke* indeed, namely, that it hath both the ſeverall *Properties* that *Drinke* hath, and a great preheminence aboue it. But I wil end this whole Point with thoſe excellent words of *Muſculus*. *Let vs*[m] ſaith he, *by the commendation which our Saviour gines to his Fleſh, and to his Blond, be ſtirred vp to ſeek not the Meate which periſheth, and therefore not the true Meate, but that which remaineth for ever, and is Meate indeed, that feeds vs vnto Life everlaſting. Let dayly experience teach vs now at the length the frailty of worldly things, and let vs remember, that whether we haue them, or haue them not, there is no Truth in them, but only in thoſe heavēly and eternall things we haue by Chriſt. Are we moved with* WORLDLIE IOIE? *Let vs preſently thinke with our ſelues that that is not true Ioie. Are wee on the other ſide troubled with* SORROW? *Let it preſently come vnto our mindes, that that that is not true Affliction? Are we delighted with the* SWEETNES *and* VARIETIE *of* DISHES? *Let the faithfull Soule ſay, The Fleſh of Chriſt is Meate indeed, the Blond of Chriſt is Drinke indeed. Doe* GLORIOVS BVILDINGS *delight vs? Let vs remember there are in our Fathers Houſe many glorious Manſions indeed, and everlaſting Tabernacles. Doe the* VINES *deceiue our expectation in not yeelding vs our wonted Fruit? Let vs ſay that Chriſt is the true Vine, that never doth deceiue vs, ſo that we continue to abide in him. Laſtly, are we ſummoned hence, and called out of this* LIFE? *Let vs ſay with Faith vnfained, Chriſt is Life indeed, even the true and everlaſting Life.*

[m] *Muſc in Ioh. 6.*

And thus, Beloved, haue *you* heard of the *Neceſſity* of eating our Saviours *Fleſh*, and drinking of his *Blond*. *You* haue heard of the *Profit*, and *Commodity* of it. *You* haue

heard the Reaſon as of the *Neceſſity*, ſo of the *Profit*, and *Commodity* to. What remaineth but now at this time, & every time hereafter when as the Sacrament ſhall be adminiſtred, we every of vs endeavour (I meane ſuch as are of lawfull [n] age) to experiment what hath beene ſpoken: even to ſee with our *Eies*, to looke vpon, and our *Hands* to handle, that which hitherto hath beene but heard of. And I nothing doubt but a Many at this time will indeed preſent thẽſelues to the Receiving of theſe Myſteries, but where Beloved, are ſo *Many* of vs, or but *Halfe* of halfe ſo many, when the *Sacrament* at other times is adminiſtred? Are wee not all of vs ſo few at thoſe times, that to ſpeake in the [o] Prophet *Eſayes* Phraſe, even *a Childe may tell vs*? Is this the *Fruit* of ſo much *Preaching* as hath been, and is in our daies? Or as the *Aramites* [p] ſaid of old, *The Lord is the God of the Mountaines, and not God of the Valleys:* ſo our God, is he the God of *Eaſter*, and not of the other *Feſtivals* to? Dare wee offer this wrong vnto him, & neglect his holy Teſtament, and nothing feare what may in few *Howres* hang over our Heads for the ſame? Our *Adverſaries* the *Papiſts*, when ever they ſpeake of our Communion, they ſpend Cart-loads of Revilings, & Railings vpon it. They tearme it, [q] *A prophane and deteſtable Table. A Table and Cup of Divels, wherein the Divell* they ſay, *is properly ſerved, and Chriſts Honour (no leſſe then by the Altars of Ieroboam, or any prophane Superſtitious Rites of Gẽtility) defiled. It is*, ſay they, *Idolatry, or Sacrilegious Superſtition.* [r] *Calvins Supper, and the Sacrament of Ceres, and Bacchus.* Briſtow he [s] cals it, *A Wicked, and a Diveliſh Communion.* Biſhop [t] tearmes it, *A cold Breakefaſt of a Morſell of Bread, & Sup of Wine.* Harding ſtyles it, [u] *A ſchiſmaticall, mutable, and polluted Communion.* [x] *A new deviſed toy.* [y] *A peece of Bakers bread, and a Cup of Wine.* [z] *A bare peece of Bread not worth a point* ſaith hee,

[n] That is, of ſixteen yeeres. *The Canons & Conſtitutions Eccleſiaſt.* Can. 112.

[o] Eſay. 10. 19.

[p] 1. King. 20. 28.

[q] *Rhem. in* 1. Cor. 10. 21.

[r] *Rhem. in* Ioh. 5. 20.

[s] Briſtowes Motiues. Motiue. 7.

[t] D. Biſh. ſecond Part. of the Reform. of a Cath. *Vid.* D. Abbots againſt him, Part. 3. p. 363.

[u] D. Hard. againſt the Apol. Part. 2. *Vid.* B. Iewels Defenſe of the Apol. p. 281.

[x] Hard. *Ib. Vid.* B. Iewel p. 328.

[y] Hard. *Ib. Vid.* B. Iewel. p. 321.

[z] Hard. Artic. 24. *Vid.* B. Iewels Defence of the Art. p. 619.

A

[a] *A leane & carrien Banquet.* One [b] tels vs of *One* of his Fellowes that being once at it, *saw a fowle Blacke Dog to take it evermore at the Ministers hands, still as he offered it vnto the Communicants.* Alas Beloved, how easily might all this be retorted vpon their *Wafer-Cake*, but we can beare it at their hands: *Let them aloane* [c] saith our Saviour, *they be the Blind Leaders of the Blind:* & he spake it of thē, at leastwise of their *Cōsorts* that said himselfe had a *Divel* to, nay that they [c] knew he had a *Divell*: but when in such a *Sunshine* of the *Gospel* amongst vs, after fifty yeares Preaching and vpwards, the Children of the Marriage Chamber thēselues come so *seldome* to this *Sacrament* as that a many of them could be contented (it seemes) to repaire vnto them yeerely, no [f] not *Once*, that it is that strikes deeper to the very hearts of vs your *Ministers*, nay of *Religion* it selfe, then *Thousands* of these *Reproaches* brewed first by Sathā himselfe, and broached by these *Miscreants*. Wherefore as the Apostle to the [g] Philippians: *If there be any consolation in Christ, if any comfort of Loue, if any fellowship of the Spirit, if any compassion, and mercy*: right so say I, *If* any of all these, or all of any of these, be in any of you, or in you all, *If* whatsoever else be praiseworthy, and pleasing vnto God, amend this *One* Fault of *Receiuing* but *Once* a yeere, especially You that be *Maisters*, and *Mistresses* of Families, and bereaue not your selues of so many [h] *Blessings* as often Communicating may yeeld vnto you. Remember what the Councel of Agatha said, *They which doe not communicate thrice a yeere let them not be counted Catholiques, or in the nomber of Catholique People.* Nor meant it *Ro-*

[a] Hard. Againſt the Apol. Part. 2. *Vid.* B. Iewels Defence of the Apol. *p.* 320.
[b] Briſtowes Motiues Mot. 7.
[c] Mat. 15. 14.
[d] Ioh. 8. 48.
[e] Ver. 52.

[f] *Contemptum solum non vult cibus ille.* Aug. *Epiſt.* 118. That meat can in no wiſe away with contēpt That is, *either* dayly to be receiued with out regard, *or* to be ſtill refuſed vpon pretence of vnworthines. *B. Bilſons Difference betweene Chriſt. Sub.* Part. 4. *p.* 536.
[g] Philip. 2 1.

[h] *Probo ſicut frequentem verbi auditionem, ſic etiam frequentationem Cœnæ Dominicæ: quia cum Spiritus Sanctus ſemper ſit efficax in Miniſterio, Electi inde ſemper magis ac magis, in pietate proficiunt, & eorum ſalus promovetur.* Zanch. *in Epiſt. ad Epheſ. c.* 3. § 36. I approoue as the often hearing of the Word preached, ſo, often receiving the Sacrament: for ſeeing the Spirit is alwaies effectuall in the Miniſtry, the Elect doubtleſſe doe alwaies profit more and more thereby, and their ſalvation is more set forward. *Quiſquis frater Dominicis non intereſt Sacramentis, neceſſariò apud Deum Caſtrorum deſertor eſt divinorum.* Ambroſ. *Ser.* 1. *p.* 275.

MANS

mane Catholiques, but *good true Catholiques* indeed. Remember what the Apoſtle ſaith, *As oft as ye drinke it.* And againe, *As often as yee ſhall eate this Bread, and drinke this Cup.* Remember what S^t^ Chryſoſtome ſaith: *Art thou not worthy to communicate, then art thou not worthy to be preſent at publique Praier.* Remember what S^t^ Ambroſe ſaith, *If ſo be it be daily Food, why doſt thou take it but once a yeere.* Remember what S^t^ Ambroſe, and S^t^ Auſten, both ſay, *He that is not worthy to receiue it everie day, is not worthie to receiue it once a yeere.* Or if *Everie Daie* be now to often, and not correſpondent to our Times, as it was to the Times they lived in, in regard that *Then* was a time of Perſecution, and they looked every day to *Die*, & therefore would they haue this *Viaticum*, this Voiage-Proviſion with thē, yet remember what our own CHVRCH ſaith, *Every Pariſhioner ſhal communicate at the leaſt three times in the yeere, of which Eaſter ſhal be one.* Shee is our MOTHER, and ſhee commaundes vs, and ſhee commaundes vs but what is reaſon, and therefore as S^t^ Auſten, [1] *Quid tibi prodeſt non offenſus Pater, qui offenſam vindicat Matrem*, what will it availe thee though thou offend not thy *Father*, if ſo be thou offend thy *Mother*, for whoſe ſake hee will puniſh thee no leſſe then for his owne: ſo let vs not thinke Beloved, that all is well ſeeing God himſelfe hath not put this *Commaundement* in Scripture: true it is, hee no where ſaith the ſelfeſame *Syllables*, or *Words*: but he oftentimes ſaith vnto vs, that we ſhould in any hand obey our *Mothers*, and if the *Mothers* of our *Bodies*, how much more our *Mother* the CHVRCH. [m] *Conſider what I ſay, & the Lord giue yon vnderſtanding in all things.*

[1] *Aug. in Pſ. 88 p. 682.*

[m] *2. Tim. 2. 7.*

The ſame Lord ſo bleſſe vs, and the Seed that hath been ſowen, &c.

GEntle Reader, It was a [n] ſaying of our Saviour: *VVhatſoever yee haue ſpoken in darkneſſe, it ſhal be heard in the light: and that which yee haue ſpoken in the eare in ſecret places, ſhall bee preached on the Houſes.* It is now ſome fewe Yeares ſince that being requeſted to afford my help to [o] ONE of my own Pariſh that was to receaue the *Sacrament*, & had never receaved it before, I tooke the opportunity of doing my dutie in that kind. To whom afterwards hauing ſent this *Letter*, & ſome other *Lines* therewithal concerning the *Sacrament*: I hold it now fit thus to publiſh them with ſome augmentation, that if ſo be there bee any *Other* of my *Flocke*, who deſire to bee inſtructed in like ſort, they may repaire herevnto, and duly meditating therevpon, may not only be the better able to come at all to the holy *Sacrament*, but the more willing alſo to come often.

[n] Luk. 12. 3.

[o] Leaſt ſome *Fitz-Simon* ſhould here come in with *Neſcio quem, aut quam:* (as he did by Sr Edward Hoby: *Scripſit Epiſtolam ad M.T.H. neſcio quem, aut quã*) to put him out of doubt it was *Ea.*

Da veniam Scriptis, quorum non Gloria nobis
Cauſa, ſed Vtilitas, Officiumq; fuit.

Ouid. de Pont. l. 3. Eleg. 9.

q Whit-Sonday. May. 23. 1613.

VVHen at the Feaſt of *Pentecoſt* q laſt paſt (a *Time* never hereafter to be forgotten of you) the Lord of Heaven was willing to admit you the *firſt* time to his *Table*: it pleaſed his *Divine Maieſtie* to put it before in your *Parents* hearts to haue you prepared by me your *Paſtor* for your better *Carriage* at that time. I eſteeming it the beſt courſe to begin with the *Principles* of *Religion*, made choice of M. Dr *Nowels* Catechiſme, beſt r approued of in our Church. *Three Parts* whereof when we had pervſed, & were come at laſt vnto the *Fourth*, namely to his handling of the *Sacraments*, which was the firſt in our intention: after he had told vs that Chriſt ordained but two Sacraments, *Baptiſme*, and *The Supper*, he afterwards defind a Sacrament, and told vs what it was: namely, *An outward teſtifying of Gods good will, and bountifulneſſe towards vs through Chriſt, by a viſible Signe, repreſenting an inviſible & ſpirituall grace, by which the Promiſes of God, touching the forgiueneſſe of Sinnes, and eternall Salvation giuen through Chriſt, are as it were ſealed, & the truth of them is more certainely confirmed in our hearts. Secondly*, hee ſhewed vnto vs how a Sacrament conſiſted of two Parts, namely, of the *Outward Element*, or *Creature*, being a viſible Signe, as alſo of a *Grace* inviſible. *Thirdly*, comming to intreat of the SVPPER of the LORD, hee ſhewed vs the order of it out of the Evangeliſts, St *Mathew*, *Marke*, and *Luke*, and out of the Apoſtle St *Paul*. *Fourthly*, hee ſhewed vs the Parts of it, which were of two Sorts, the *One*, earthly, and ſenſible, *Bread* and *Wine*: the *Other*, heavenly, and remooued from all the Senſes, namely, *The Body*, and *Bloud* of *Chriſt*, giuen, taken, eaten, and drunken of the Faithfull, after an heavenly, and ſpirituall manner, but yet verily, and indeed. *Fiftly*, and *Laſtly*, hee ſhewed vnto vs what our Dutie was to doe, that we might come rightly to this Supper, namely, to examine our Selues, which conſiſted in foure Points: *Firſt*, to repent vs of our Sinnes: *Secondly*, to ſtay our ſelues, and reſt in a ſure hope of Gods mer-

r A Catechiſme, or Inſtitution of Chriſtian Religion to be learned of all Youth, next after the litle Catechiſme, appointed in the Booke of Common Praier, being an Abridgement of the longeſt Catechiſme, & allowed by the Biſhops of our Land in the yeare 1572.

mercy through Chriſt with a thankfull remembrance of our Redemption purchaſed by his Death: *Thirdly*, to purpoſe with our ſelues to lead for ever after a godly life: *Fourthly*, & *Laſtly*, to beare brotherly loue to our Neighbours, that is, to all Men whatſoever, eſpecially if they be Chriſtians, as we our ſelues are. Thus farre *Hee*, and thus farre *We*.

And this might ſeeme ſufficient either for *Knowledge*, or *Practiſe*, to the common Sort of Gods People, that come to this *Table*. Howbeit for I would haue YOV to ſurpaſſe the common Sort, who, *or* come but ſeldome to this Repaſt, *or* commonly goe as they come, I haue here ſelected for you diverſe *Paſſages* out of ſome of our *Beſt Writers*, as well to hearten you to often comming, as alſo to better your Meditations when ever you come, & goe. Neither meddle I here in this Point, with the diverſe and ſundry Controverſies betwixt the *Papiſts* and *Our ſelues*, that perhaps, as it hath done too too much in theſe our daies with a many that come ſo ſeldome, would but dead your *Devotion*, only with theſe few FRAGMENTS as you ſhall improue your owne *Proviſion* laid vp formerly in ſtore, ſo ſhall you ſtop the *Mouthes* of them who vſually giue out, that we hold the BREAD and WINE, to be but bare, and naked *Signes*.

The *Lord* of *Heaven* bleſſe them to you, and as he hath made me vnto Your ſelfe, [f] both a *Paul*, and an *Apollos*, that is a *Planter*, and a *Waterer* both, a *Planter*, in that already done, a *Waterer* in that I now doe: ſo giue Hee the *Increaſe* himſelfe, that hauing here in this World made you often his *Gueſt* at this *Table*, Hee may bring you to the TABLE CELESTIALL, there to ſit (as [t] ſpeakes our Saviour) with *Abraham*, *Iſaac*, and *Iacob*, in the Kingdome of Heaven. ORIEL. COLL. *March*. 2.

[f] 1. Cor. 3. 6.

[t] Mat. 8. 11.

SACRED FRAGMENTS OVT of the Bookes of *Some* of the *Best* of our *Protestant Writers, to be laid up in ſtore, againſt the time of* Receauing.

Of the Sacraments in Generall.

Mr Hooker WE take not *Baptiſme*, nor the *Euchariſt*, for bare *Reſemblances*, or *Memorials* of things ablent, neither for *naked Signes* and *Teſtimonies* aſſuring vs of *Grace* receaued before, but (as they are indeed, and in veritie) *Means effectuall*, wherby God when wee take the Sacrament deliuereth into our hands that *Grace* available vnto eternall life, which grace the Sacraments repreſent, or ſignifie. *Mr Hooker. Eccleſiaſt. Pol. l.* 5. *s.* 57. *p.* 128.

B. Iuel. What? are they nothing elſe but *bare*, and *naked Signes*? god forbid. They are the *Seales* of Gods heavenly *Tokens*, and *Signes* of the *Grace*, and *Righteouſneſſe*, and *Mercy*, given and imputed to vs. *And a little after.* They are not *bare Signes*: it were blaſphemy ſo to ſay. The Grace of God doth alwaies worke with his Sacraments: but we are taught not to ſeeke that Grace in the Signe, but to aſſure our ſelues by receauing the Signe, that it is giuen vs by the thing ſignified. We are not waſhed from our Sinnes by the *water*, wee are not Fed to eternall Life by the *Bread*, and *Wine*, but by the precious *Bloud* of our Saviour Chriſt that lieth hid in theſe Sacraments. *And againe a little after.* It is not Man, but God which worketh by them:

them: yet is it not the *Creature* of *Bread* or *Water*, but the *Soule* of Man that receaueth the Grace of God. Theſe corruptible Creatures need it not: wee haue need of Gods Grace. *B. Iuel. Treatiſe of the Sacraments*, p. 8. 9. 10. *Oper. Angl. Edit.* 1611. p. 263.

That ſaving Grace which Chriſt originally is, or hath for the generall Good of his whole Church, by Sacraments he ſeverally deriveth into every member thereof. *Mr Hooker. Eccleſ. Pol. l. 5. §. 57. p. 128.* *Mr Hooker*

The Sacraments really exhibit, but for ought we can gather out of that which is written of them, they are not Really, nor do Really containe in themſelues, that Grace which with them, or by them it pleaſeth God to beſtow. *Mr Hooker. Eccleſ. Pol. l. 5. §. 67. p. 175.* *Mr Hooker*

The chiefeſt force, and vertue of Sacraments conſiſteth herein, in that they are heavenly Ceremonies which God hath ſanctified and ordained to be adminiſtred in his Church, *Firſt*, as Markes whereby to know when God doth impart the vitall or ſaving Grace of Chriſt vnto all that are capable thereof, & *Secondly*, as Meanes conditionall which God requireth in them vnto whō he imparteth Grace. For ſith in himſelfe hee is inviſible, and cannot by vs be diſcerned working, therefore when it ſeemeth good in the eies of his heavenly wiſdome, that men for ſome ſpeciall intent, & purpoſe, ſhould take notice of his glorious *Preſence*, he giveth them ſome plaine and ſenſible token whereby to know, what they cannot ſee. For *Moſes* to ſee God and liue was impoſſible, yet *Moſes* by *Fier* knew where the glory of God extraordinarily was preſent. The Angell by whom God in- *Mr Hooker*

dued the Waters of the Poole called *Bethesda* with supernaturall vertue to heale, was not seene of anie, yet the *Time* of the *Angels Presence* knowne by the troubled motions of the *Waters* themselues. The Apostles by *fiery Tongues* which they saw, were admonished when the *Spirit*, which they could not behold, was vpon them. In like manner it is with vs. *Christ*, and his holy *Spirit* with al their blessed effects, though entring into the Soule of man we are not able to apprehend or expresse how, doe notwithstanding giue notice of the times when they vse to make their accesse, because it pleaseth Almighty God to communicate by sensible meanes those Blessings which are incomprehensible. *Mr Hooker. Eccles. Pol. l.1.§.57.p.127.*

Calvin 1. Sacraments are that thing to vs of God which *Messengers* of ioyful things, or *Earnests* in confirming of Bargaines are vnto Men: which doe not of themselues giue any *Grace*, but doe tell and shew vs, and (as they be *Earnests* and *Tokens*) doe ratifie vnto vs those things that are given by the Liberality of God. *Calvin. Instit. l.4 c.14.§.17.*

Calvin. 2. Why are not vncoyned and coyned Silver both of one value, sith they are both one Mettall? Even because the one of them hath nothing but Nature: but when it is stamped with a common *Marke*, then is it made Mony, and receiveth a new *Valuation*. And shall not God bee able to marke his Creatures with his *Word*, that they may be made *Sacraments*, which formerly were naked *Elements*? *Calvin Instit. l. 4. c.14.§.18.*

Let

Let this remaine certaine, that there is no other office of the *Sacraments* then of the *Word* of God: which is to offer and ſet forth *Chriſt* vnto vs, and in him the *Treaſures* of heavenly *Grace:* but they availe or profit nothing, but being received by *Faith*: even as *Wine*, or *Oile*, or any other *Liquor*, though you poure it on largely, yet it will runne beſide, & periſh, vnleſſe the Veſſels mouth be open to receiue it, and the Veſſel though it be wet round about on the outſide, ſhal nevertheleſſe remaine empty, and void within. *Calvin Inſtit. l. 4. c. 14 §. 17.* *Calvin. 3.*

Sacraments doe both bring moſt cleere Promiſes, and haue this peculiar more then the *VVord*, that they liuely repreſent them to vs, as it were painted out in a Table. *Calvin Inſtit. l. 4. c. 14. §. 5.* *Calvin. 4.*

We allow the Sacraments of the Church, that is to ſay, certaine holy *Signes*, and *Ceremonies*, which Chriſt would we ſhould vſe, that by them hee might ſet before our eies the myſteries of our Salvation, & might more ſtrongly confirme the Faith, which we haue in his Bloud, and might ſeale his Grace in our hearts. And theſe Sacraments together with *Tertullian*, *Origen*, *Ambroſe*, *Auguſtine*, *Ierome*, *Chryſoſtom*, *Baſil*, *Dionyſius*, and other *Catholique Fathers*, wee doe call *Figures*, *Signes*, *Markes*, *Badges*, *Prints*, *Copies*, *Fourmes*, *Seales*, *Signets*, *Similitudes*, *Patterns*, *Repreſentations*, *Remembrances*, and *Memories*. And we make no doubt, togither with the ſame *Doctours* to ſay, that theſe be certaine *Viſible words*, *Seales of Righteouſnes*, and *Tokens* of *Grace*. *B. Iuel Apol.* c. 10. Diviſ. 1. *B. Iuel.*

S^t *Paul* when hee ſpeaketh to the Faithfull, ſo entrea- *Calvin. 5.*

treateth of Sacraments, that he includeth the communion of Christ in them, and when he saith, *All yee that are baptised haue put on Christ*. Againe, *VVe are all one Body, and one Spirit, which are baptized in Christ.* But when he speaketh of the wrongfull vse of Sacraments, he giveth no more to it, then to cold, and void Figures. *Calvin. Instit. l. 4. c. 14. §. 7.*

B. Bilson. Sacraments of their owne nature, and by their first and chiefest erection, are *Visible Signes* of *invisible Graces*; so that if they be no *Signes*, they be no *Sacraments*: and though the *Signes* must be diligently distinguished from the *Things*, yet for good causes in teaching & writing, do the *Signes* beare the Names of the *Things* themselues, whose Signes they are. *B. Bilson. True Difference betweene Christian Subiection and Vnchristian Rebellion.* Part. 4. p. 561.

Of the Sacrament of the Supper in particular.

Mr Hooker IT is on all sides plainely confest: *First*, that this Sacrament is a true, & a reall participation of Christ, who thereby imparteth himselfe even his whole intire Person as a mystical Head vnto every Soule that receiveth him, and that every such Receiver doth thereby incorporate or vnite himselfe vnto Christ as a mystical Member of him, yea of them also whom he acknowledgeth to be his owne. *Secondly*, that to whom the Person of Christ is thus communicated, to them he giveth by the same Sacrament his holie Spirit to sanctifie them, as it sanctifieth him which is their

their Head. *Thirdly*, that what merit, force, or vertue ſoever there is in his ſacrificed Body, and Bloud, wee freely, fully, and wholy haue it by this Sacrament. *Fourthly*, that the effect thereof in vs, is a reall Tranſmutation of our Soules, and Bodies, from Sinne to Righteouſneſſe, from Death, & Corruption, to Immortalitie, and Life. *Fiftly*, that becauſe the Sacrament being of it ſelfe but a corruptible, and earthly Creature, muſt needs bee thought an vnlikely inſtrument to worke ſo admirable effects in man, wee are therefore to reſt our ſelues altogether vpon the ſtrength of his glorious Power who is able, and will bring to paſſe, that the Bread and Cup which hee giueth vs, ſhalbe truely the Thing he promiſeth. *Mr Hooker. Eccleſ. Pol. l. 5. §. 67. p. 177.*

Wee grant that theſe holy Myſteries receaued in due manner doe inſtrumentally both make vs partakers of the *Grace* of that *Body*, & *Bloud*, which were giuen for the Life of the World, and beſides alſo impart vnto vs even in true, and reall, though Myſticall maner, the very *Perſon* of our Lord himſelfe whole, perfit, and intire. *Mr Hooker. Eccleſiaſt. Pol. l. 5. §. 67. pag. 177.* *Mr Hooker*

The very letter of the word of Chriſt giueth plain ſecuritie that theſe Myſteries doe as Nayles faſten vs to [*our Saviours*] very Croſſe, that by them we draw out as touching efficacie, force, and vertue, even the *Bloud* of his goared Side, in the *Wounds* of our Redeemer we there dip our Tongues, we are died red both within, and without, our Hunger is ſatisfied, and our Thirſt for ever quenched, they are things wonderful *Mr Hooker*

which he feeleth, great which hee ſeeth, and vnheard of which hee vttereth, whoſe Soule is poſſeſt of this *Paſchal Lamb*, and made ioyfull in the ſtrength of this *New Wine*. This *Bread* hath in it more then the ſubſtance which our Eyes behold, this *Cup* hallowed with ſolemne Benediction availeth to the endleſſe life and welfare both of *Soule*, and *Body*, in that it ſerveth aſwell for a Medicine to heale our infirmities & purge our Sins, as for a *Sacrifice* of *Thankſgiving*. With touching it ſanctifieth, it inlightneth with beleefe, it truely conformeth vs to the image of *Ieſus Chriſt*; what theſe Elements are in themſelues it skilleth not, it is enough, that to me which take them they are the *Body*, and *Bloud* of Chriſt. His Promiſe in witnes hereof ſufficeth, his Word he knoweth which way to accompliſh, why ſhould any cogitation poſſeſſe the mind of a faithfull Communicant but this, *O my God thou art true, O my Soule thou art happy.*

Mr Hooker. Eccleſ. Pol. l. 5. §. 67. p. 181.

Calvin. 1. Foraſmuch as this Myſtery of the ſecret vniting of Chriſt with the Godly, is by nature impoſſible to be comprehended, hee giueth the *Figure*, and *Image* thereof in *Viſible Signes* moſt fit for our ſmall capacitie: yea as it were by *Earneſts* and *Tokens* giuen, hee maketh it ſo aſſured vnto vs as if it were ſeene with our eyes, becauſe this ſo familiar a Similitude entreth even into the groſſeſt Mindes, that *Soules* are ſo fed with Chriſt, as *Bread* and *Wine* doe ſuſtaine the *bodily Life*. *Calvin. Inſtit. l. 4. c. 17. §. 1. Vid. Ib. §. 10.*

Calvin. 2. When *Bread* is given vs for a *Signe* of the *Body* of *Chriſt*, we ought by and by to conceaue this Similitude.

tude. As *Bread* nouriſheth, ſuſtaineth, & maintaineth the Life of our Body: ſo the *Body* of *Chriſt* is the only Meat to quicken and giue Life to our *Soule*. When we ſee *Wine* ſet forth for a *Signe* of his *Bloud*, we muſt call to mind what vſes Wine bringeth to the Body, that we may conſider that the ſame are brought vnto vs, ſpiritually by the *Bloud* of *Chriſt*: thoſe Vſes bee to *Cheriſh*, to *Refreſh*, to *Strengthen*, to make *Merry*. For if we ſufficiently weigh what the delivering of this holy *Body*, what the ſhedding of his holy *Bloud*, hath profitted vs: wee ſhall plainely perceaue that theſe things which are ſpoken of *Bread* and *Wine*, according to ſuch proportionall relation, doe very wel accord with them towardes vs, when they are communicated vnto vs. *Calvin. Inſtit. l. 4. c. 17. §. 3.*

A great fruit of affiance and ſweetneſſe may godly Soules gather of this Sacramẽt, becauſe they haue a witneſſe that we are growne together into one *Body* with *Chriſt*, ſo that whatſoever is his, wee may call ours. Herevpon followeth that wee may boldly promiſe vnto our ſelues that *Everlaſting Life* is ours whereof hee is *Heire*: and that the *Kingdome* of *Heaven* wherevnto he is now entred, can no more fall away from vs, then from him. Againe, that wee cannot now be condemned for our Sins, from the guiltineſſe whereof he hath acquitted vs, when he willed them to be imputed to himſelfe, as if they were his owne. This is the marveilous exchange which of his immeaſurable Boutifulneſſe hee hath made with vs: *that* hee being made with vs the Sonne of Man, hath made vs with him the Sonnes of God: *that* by his cõ- *Calvin. 3.*

ming downe into earth, hee hath made a way for vs to goe vp into heaven: *that* putting vpon him our Mortality, he hath giuen vs his Immortalitie: *that* taking on him our Weakneſſe, he hath ſtrengthned vs with his Power: *that* taking our Poverty to himſelfe, he hath conveied his Riches to vs: *that* taking to him the weight of our Vnrighteouſneſſe wherewith wee were oppreſſed, he hath cloathed vs with his Righteouſneſſe. Of all theſe things we haue ſo full a witneſſing in this Sacrament, that wee muſt certainely determine that Chriſt is truely giuen vs, as if Chriſt himſelfe were ſet preſent before our eyes, and handled with our hands. *Calvin. Inſtit. l. 4. c. 17. §. 2. & 3.*

Calvin. 4. This rule is alway to be holden of the Godly, that ſo oft as they ſee the *Signes* ordained of the Lord, they certainely thinke, and perſwade themſelues, that the *Truth* of the thing ſignified is there preſent. For to what purpoſe ſhould the Lord deliuer to thee into thy hand the Signe of his Body, but to aſſure thee of the true partaking of it? If it bee true that a viſible Signe is giuen vs to ſeale the gift of an inviſible thing when we receaue the *Signe* of the *Body*, let vs no leſſ certainely beleeue that the *Body* it ſelfe alſo is giuen vs. *Calvin. Inſtit. l. 4. c. 17. §. 10.*

Calvin. 5. They giue me no ſatisfaction at all, who acknowledging that we haue ſome Communiõ with Chriſt, yet when they endeavour to expreſſe it, make vs partakers only of the *Spirit*, without making any mention of *Fleſh*, and *Bloud*. As though all thoſe ſpeeches were ſpoken to no purpoſe *that* his *Fleſh* is verily *Meate*, *that* his *Bloud* is verely *Drinke*, *that* none hath life

life but hee that eateth the *Fleſh*, and drinketh that *Bloud*, and ſuch other ſayings that belong to the ſame end. *Calvin. Inſtit. l.4.c.17.§.7.*

That moſt neere *Fellowſhip* whereby wee are coupled with his *Fleſh*, hee hath yet ſet out with a more glorious Title, when he ſaid that we are Members of his *Body*, and are of his *Bones*, and of his *Fleſh*. At the laſt to declare it to be a matter greater then all Words, he concludeth his ſaying with an exclamation, *This is* ſaith he, *a great Secret*, Epheſ.5.30. Therefore it ſhould be a point of extreame Madnes, to acknowledge no Communion of the Faithfull with the *Fleſh* and *Bloud* of the Lord, which the Apoſtle declareth to be ſo great, that hee had rather wonder at it then expreſſe it. *Calvin. Inſtit. l.4.c.17.§.9.* *Calvin 6.*

We vſe the word SPIRITVALLY, *not* that *Spiritually* ſhould ſignifie that vnto vs which is but fained, & only conſiſteth in opinion: *or* that which is only inviſible: *or* that thereby we would convert the *Body* and *Bloud* of *Chriſt* into a *Spirit*: but we vſe the word *Spiritually* to ſignifie therby that the *Eating* of the *Fleſh* of Chriſt, and the *Drinking* of his *Bloud*, is effected by the worke, and operation of the holy *Spirit*, as alſo that this Miſterie is received by that *Faith* which the *Spirit* himſelfe, or the *Holy Ghoſt*, doth ingender in our hearts. In a word we therefore vſe this word *Spiritually*, for becauſe this moſt excellent Food appertaineth to our ſpirituall, and eternall Life. *Sadeel. De Spirit. manducat. Corp. Chriſti. c.1.p.218.* *Sadeel. 1.*

By the Name of FAITH in this Miſtery wee vnderſtand not that *Faith* which is only *Hiſtoricall*: but that *Sadeel. 2.*

which embraceth the Evangelicall Promiſes in Chriſt,& applyes vnto a Bodies owne ſelfe the ſame vnto Salvation, and truely apprehendeth Chriſt himſelfe with his Benefits. *Sadeel. De Spirit. Manducat. Corp. Chriſti. c. 6. p. 246.*

Calvin. 7. If wee beholde the Sunne ſhining forth with his *Beames* vpon the Earth after a certaine maner to caſt forth his *Subſtance* vnto it, to engender, nouriſh, and quicken the Fruits therof: why ſhould the extending of *Beames* of the *Spirit* of *Chriſt* be inferiour to convey the Communion of his *Fleſh* and *Bloud* into vs? Wherefore the Scripture when it ſpeaketh of our partaking with Chriſt, referreth the whole force thereof to the *Spirit*. Inſteede of many, one place ſhalbe ſufficient. For *Paul* Rom. *8. 9*, ſaith, that Chriſt *dwelleth in vs* no otherwiſe then by his *Spirit*, whereby yet hee taketh not away that *Communion* of his *Fleſh* and *Bloud* of which we now ſpeak, but teacheth that the *Spirit* alone worketh that wee poſſeſſe whole Chriſt, and haue him dwelling with vs. *Calv. Inſtit. l. 4. c. 17. §. 12.*

Calvin. 8. S^t *Paul* commandeth that a Man prooue himſelfe before that he eat of this *Bread*, or drinke of this *Cup*. Whereby (as I expound it) he meant that euery Man ſhould deſcend into himſelfe, and weigh with himſelfe, *whether* he doth with inward affiance of heart reſt vpon the Salvation which Chriſt hath purchaſed: *whether* he acknowledge it with confeſſion of mouth: then, *whether* he doe with deſirous endeavour of innocencie and holyneſſe aſpire to the following of Chriſt: *whether* after his example he be ready to

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giue himſelfe to his Bretheren, and to communicate himſelfe to them with whom he hath Chriſt commō to him: *whether* as he himſelfe is accounted of Chriſt, he doe likewiſe on his behalfe, take all his Bretheren for Members of his owne Body: *whether* he covet to cheriſh, defend, & helpe them as his own Members. Not for that theſe duties, both of *Faith*, and *Charitie*, can now be perfect in vs: but becauſe wee ought to endeavour this, and with all our deſires to long toward it, that we may dayly more and more encreaſe our Faith begunne. *Calvin. Inſtit. l. 4. c. 17. §. 40.*

Bleſſed and praiſed for ever and ever be his Name, who perceiving of how ſenſleſſe, and heavy Mettall we are made, hath inſtituted in his Church a *ſpirituall Supper*, and an *holy Communion*, to be celebrated often, that we might thereby be occaſioned often to examine theſe *Buildings* of ours, in what caſe they ſtand. For ſith God doth not dwel in Temples which are vncleane, ſith a *Swines Sty* cannot be a *Sanctuary* vnto him; and this *Supper* is received as a *Seale* vnto vs, *that* we are his *Houſe*, and his *Sanctuary*, *that* his Chriſt is as truely vnited to me, and I to him, as my Arme is vnited, and knit vnto my Shoulder; *that* hee dwelleth in me as verely as the Elements of Bread & Wine abide with me, which perſwaſion, by receiving theſe dreadfull Miſteries, we profeſſe our Selues to haue; a due comfort, if truely; & if in hypocriſie, then wo worth vs: therefore ere we put forth our Handes to take this Bleſſed Sacrament, we are charged to examine, and to try our Hearts whether God bee in vs of a truth, or no. And if by *Faith* and *Loue* vnfained *Mr Hooker*

we be found the Temples of the Holy Ghoſt, then to iudge, whether we haue had ſuch regard every one to our Building, that the Spirit which dwelleth in vs hath no way beene vexed, moleſted, and grieved. Or if it haue, as no doubt ſometimes it hath by *Incredulity*, ſometimes by breach of *Charity*, ſometimes by want of *Zeale*, ſometimes by *Spots* of *Life*, even in the beſt and moſt perfect amongſt vs (for who can ſay, *His heart is cleane*!) O then to fly vnto God by vnfained Repentance, to fall downe before him in the Humility of our Soules, begging of him whatſoever is needfull to repaire our decaies, before we fall into that deſolation, whereof the Prophet ſpeaketh, ſaying, *Thy breach is great like the Sea, who can heale thee*, Lament. 2. 13. Receiving the Sacrament of the Supper of the Lord after this ſort (you that are *Spiritual*, iudge what I ſpeake) is not all other *Wine* like the *Water* of *Marah*, being compared to the CVP which we bleſſe? Is not *Manna* like to *Gall*, and our BREAD like to *Manna*? Is there not a Taſt, a Taſt of Chriſt Ieſus in the heart of him that eateth? Doth not hee which drinketh, behold plainely in this *Cup*, that his Soule is bathed in the *Blood* of the *Lamb*? *Mr Hooker. Second Sermon vpon part of St Iude, pag. 38, 39, 40.*

B. Bilſon. God forbid we ſhould deny that the *Fleſh* & *Blood* of *Chriſt*, are truely preſent, and truly receaued of the Faithfull at the Lords Table. It is the Doctrine that we teach others, and comfort our ſelues with. Wee never doubted but the *Truth* was preſent with the *Signe*, and the *Spirit* with the *Sacrament*, as Cyprian ſaith: we knowe there could not follow an *Operation*,

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as ſpeakes S. Ambroſe, if there went not a *Preſence* before. Let the Papiſts ſet aſide their carnall imaginations of *Chriſt* covered with *Accidents*, & his *Fleſh* chammed betweene their teeth, and ſay what they will either of his *Inviſible Preſence* by *Power*, & *Grace*, or of the *ſpiritnall* & *effectnall Participation* of his *Fleſh* and *Bloud* offered, and receaued of the Faithfull by this Sacrament, for the quickning and preſeruing of their *Soules* and *Bodies* to eternall life, we ioyne with them: no words ſhall diſpleaſe vs, that any way declare the truth, or force of this Myſterie. B. *Bilſon. True Difference betweene Chriſtian Subiect. and vnchriſt. Rebel. Part. 4. p. 631.*

Since the ſubſtance of the Creatures is not changed, the Signes could not iuſtly beare the Names of the things themſelues, except the vertue, power, and effect of Chriſts *Fleſh*, and *Bloud* were annexed to them; and vnited with them after a ſecret & vnſpeakable manner by the working of the holy Ghoſt, in ſuch ſort that whoſoever receaueth the Signe, is vndoubtedly partaker of the Grace offered vnto all, but inioyed onely by thoſe that with *Faith* and *Repentance* cleanſe the inward man from that corruption of *Fleſh*, and *Spirit* which Chriſt abhorreth. B. *Bilſon. True Difference betweene Chriſtian Subiect. & vnchriſt. Rebel.* Part. 4. p. 601. *B. Bilſon.*

God is wonderfull in this, and all other his Sacraments, not by caſting away *Subſtances*, & leauing *Accidents*, but by working that in our hearts by the mighty Power of his *Spirit* aboue nature, which the viſible Signes import to our Senſes. B. *Bilſon. True* *B. Bilſon.*

difference betweene Chriſtian Subiect. & vnchriſt. Rebel. Part. 4. p. 668.

Calvin. 9. Wee ſay that Chriſt as well with the outward *Signe*, as with his *Spirit* deſcendeth to vs, that hee may truely quicken our Soules with the Subſtance of his *Fleſh* and of his *Bloud*. In theſe few wordes hee that perceaueth not to be contained many *Myracles*, is more then ſenſeleſſe, foraſmuch as there is nothing more beſide Nature, then that *Soules* ſhould borrow ſpirituall, and heavenly life of the *Fleſh* which tooke her beginning of the *Earth*, and which was ſubiect to *Death*. Nothing is more incredible, then that things diſtant and a ſunder by the whole ſpace of *Heauen* & *Earth*, ſhould in ſo great diſtance of Places not onely be conioyned, but alſo vnited, that *Souls* may receaue *Food* of the *Fleſh* of Chriſt. *Calvin. Inſtit. l. 4. c. 17. §. 24.*

D. Nowel. Chriſt by theſe wordes THIS IS MY BODY, meant that his *Body* was that ſpirituall *Food*, & *Bread* of Life Everlaſting, to vs, being the Members of his *Myſticall Body*, which the *Bread* (that is, the bodily Food) is to our naturall *Bodies*, to the maintaining of them in this temporall life. Yea, & *Chriſts* Body is ſo much the truer *Bread*, and *Food*, by how much life Everlaſting paſſeth this life preſent. *D. Nowel. Confutation of Mr Dormans Diſproofe. p. 165. b.*

Calvin. 10. I exhort the Readers, that they doe not reſtraine the ſenſe of their minde within theſe too narrowe *Bounds*: but endeavour to riſe vp much higher, then they can by my guiding. For I my ſelfe ſo oft as I ſpeake of this thing, when I haue travailed to ſay all thinke

thinke that I haue yet ſaid but little in reſpect of the Worthineſſe thereof. And although the *Minde* can doe more in thinking, then the *Tongue* in expreſſing: yet with greatneſſe of the thing, the *Mind* alſo is ſurmounted, and overwhelmed. Finally therefore, nothing remaineth, but that I muſt breake forth into admiration of that *Myſtery*, which neither the *Mind* can ſuffice to thinke of, nor the *Tongue* to expreſſe. *Calvin. Inſtit. l. 4. c. 17. §. 7.*

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A Prayer to bee ſaid by vs in our private Cloſſets the ſame Morning we intend to receaue the holy Cõmunion, tranſlated out of French, by a Religious, and Vertuous LADY, *at her being in France, in the yeere of our Lord God, 1606.*

MY *God*, my *Creator*, and my *Redeemer*, IESVS CHRIST, which haſt offered thy ſelfe to God thy Father a *Sacrifice* pure and immaculate to redeeme Mankind: giue mee grace by the vertue of thy pretious *Bloud*, the great Price of my Salvation, that this Day, & all the times that I ſhall preſent my ſelfe to thy holy *Table*, I may with a pure *Heart*, a ſpotleſſe *Thought*, and an ardent *Zeale* receaue this ſo high and ſacred a *Benefit*. I acknowledge my ſelfe vnworthy to approach vnto this high *Myſtery* for the infinite number of my great *Miſdeeds*, but make thou me worthy, ô Lord, I humbly beſeech thee, and giue me participation of thy admirable *Vertues*, with

the which being filled, I may in a good Conſcience come to thy moſt holy *Communion*, to the end that it may bee vnto mee *Salvation* and *Life* by thy infinite mercy. Heale my *Infirmities*, waſh my *Vncleanenes*, illighten my *Blindnes*, & grant, that with all *Reverence*, *Repentance*, *Loue*, *Faith*, *Puritie*, & *Humilitie*, I may be partaker of thy new & eternall *Teſtament*. *Amen*.

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Another by way of Thankſgiuing to bee ſaid in like ſort. Taken out of the Practiſe of Pietie, *Pag.* 773. *Edit.* 1613. with ſome alteration of it by reaſon of the length there.

WHat ſhall I render vnto thee, O bleſſed Saviour, for all thy Bleſſings, which thou haſt ſo graciouſly beſtowed vpon my Soule? How can I ſufficiently thanke thee for them, when I am not able to expreſſe them? Whē as thou migheſt haue made me a *bruit Beaſt*, thou madſt mee after thine owne *Image*. When by Sinne I had loſt, both thine Image, and my ſelfe: thou didſt by thy Spirit renue in me thy Image againe, and redeeme my Soule by thy Bloud: & this Day haſt thou giuen vnto me the *Seale* and *Pledge* of my Redemption: nay thou haſt given *Thy Selfe* vnto mee, ô bleſſed Redeemer. Oh what an ineſtimable Treaſure of Riches, and overflowing Fountaine of Grace hath hee got, who hath gained thee? No man ever touched thee by *Faith*, but thou didſt heale him by *Grace*. For thou art the

the Author of Salvation, the Remedy of all evills, the Medicine of the Sicke, the Life of the Quicke, & the Reſurrection of the Dead. Seemed it a ſmall matter vnto thee to appoint thy holy Angels to attend vpō ſo Vile & wretched a Creature as I am, but that thou wouldſt enter *Thy Selfe* into my Soule, there to preſerue, nouriſh, & cheriſh me vnto Life everlaſting! O Lord, what could I more deſire, or what couldſt thou more beſtow vpon me, then to giue me thy *Body* for *Meate*, thy *Blood* for *Drinke*, and to lay downe thy *Soule* for the price of my *Redemption*? Thou, Lord, endureſt the *Paine*, and I doe reape the *Profit*: I receiued *Pardon*, and thou didſt beare the *Puniſhment*. Thy *Teares* were my *Bath*, thy *Wounds*, my *weale*, & the *Iniuſtice* done to thee, ſatisfied for the *Iudgement* which was due to me. Thus by thy *Birth* thou art become my *Brother*, by thy *Death* my *Ranſom*, by thy *Mercie* my *Reward*, and by thy *Sacrament* my *Nouriſhment*. Now ſeeing it is thy free Grace, and meere Pleaſure, thus to enter, & dwel in my *Heart*, I would I had, oh God, ſo pure an Heart, as my Heart could wiſh to entertaine thee. And yet who is fit to entertaine thee? Or who though inuited, would not chooſe with *Mary Magdalen* rather to kneele at thy *Feete*, then pre- Luke 7. 38.
ſume to ſit with thee at thy *Table*? Howbeit though I want a pure *Heart* for thee to dwell in, yet weeping *Eies* ſhall neuer be wanting to waſh thy bleſſed *Feete*, as alſo to lament my hainous *Sinnes*. And ſeeing that now of thy meere Mercy thou haſt accounted mee (among others thy *Choſen*) worthy of this vnſpeakeable favour, and ſealed by thy Sacrament the

assuraunce of thy *Law*, and the forgiueneſſe of my *Sinnes*: O Lord confirme thy favour vnto thy Ser-
Gen. 27. 33. vant; and ſay of me as *Iſaac* did of *Iacob*, *I haue bleſſed him, therefore hee ſhalbe bleſſed*. And ſeeing it pleaſed thee to bleſſe the Houſe of *Obed Edom* whil'ſt
2. Sam. 6. 11. thy Arke remained in his Houſe: I doubt not but thou wilt much more bleſſe my *Soule*, and my *Body*, and all that doth belong vnto me, now that it hath pleaſed thy Maieſty of thine owne good wil to enter vnder my *Roofe*, & to endeavour there to dwell for ever, and ever. Bleſſe me therefore O Lord, that my *Sinnes* may wholy be remitted by thy *Bloud*, my *Conſcience* ſanctified by thy *Spirit*, my *Minde* enlightned by thy *Truth*, my *Heart* guided by thy *Spirit*, and my *Will* in all things ſubdued to thy bleſſed *Will*, and *Pleaſure*. Bleſſe me with all *Graces* which I want, and increaſe in me thoſe thy *Gifts* which thou haſt alreadie
Cant. 8. 6. beſtowed vpon me. Set me as a *Seale* on thy *Heart*, and as a *Signet* vpon thine *Arme*: & graunt, O Lord, that as thou haſt this Day vouchſafed me this favour to ſit at thy Table, to receiue the *Sacrament* in thy *Houſe* of *Grace*: ſo I may hereafter through thy mercy
Luk 22. 30. be received to eate & drinke at thy *Table* in thy *Kingdome* of *Glory*, there to ſit downe with *Abraham*,
Mat. 8. 11. and *Iſaac*, and *Iacob* in the Kingdome of Heaven.

Rev. 5 13. *Praiſe, Honour, and Glory, and Power be vnto him that ſitteth vpon the Throne, and vnto the Lamb for evermore.*

where-

WHEREAS SOME MAY BEE DESIrous to see the Places in Latine, alleaged before out of Calvin, *and* Sadeel, *and haue not themselues the Bookes by them, I haue annexed them here, with such* Figures *as the* English *had before, for the more easie, & better direction of each to other.*

De Sacramentis in genere.

SAcramenta id sunt nobis à Deo quod ab homi- *Calvin.1.*
nibus rerum lætarum *Nuntij*, vel *Arrhæ* in Pactis sanciendis: vtpote quæ non à se quidem largiantur aliquid Gratiæ, sed renuntient & ostendant, atq; (vt sunt *Arrhæ* & *Tesseræ*) rata apud nos faciant quæ divina largitate nobis data sunt.

Cur rude ac signatũ Argentum non ejusdem sunt *Calvin.2.*
pretij, quum idem prorsus sit Metallum? Nempè quia illud nihil habet pręter Naturam: forma publica percussum, Nummus fit, & novam taxationẽ recipit. Et Deus suas Creaturas verbo suo signare non poterit, vt fiant Sacramenta, quę prius nuda erant Elementa?

Fixum maneat, non esse alias Sacramentorum *Calvin.3.*
quàm Verbi Dei Partes: quæ sunt offerre nobis ac proponere Christum, & in eo cœlestis Gratiæ Thesauros: nihil autem conferunt aut prosunt nisi FIDE accepta. Non secus ac Vinum, vel Oleum, vel alius liquor quamlibet largè infundas, effluet tamẽ ac peribit nisi aperto Vasis ore: Vas autem ipsum vndique perfusum, inane nihilominus, ac vacuum manebit.

Sacramenta, & Promissiones afferunt clarissimas: *Calvin.4.*

&

& hoc habens præ *Verbo* peculiare, quòd eas veluti in Tabula depictas nobis and vivum repreſentant.

Calvin.5. Paulus dum apud Fideles verba facit, ſic de Sacramentis diſſerit vt in illis Chriſti communionem includat. Vt quum dicit, *Quicunq; baptizati eſtis, Chriſtum induiſtis.* Item, *Vnum Corpus, & vnus Spiritus ſumus omnes qui in Chriſto baptizati ſumus.* Quum verò de præpoſtero Sacramentorum vſu loquitur, nihilo plus illis tribuit, quàm frigidis & inanibus Figuris.

De Sacramento Euchariſtiæ.

Calvin.1. Quoniam myſterium hoc arcanę Chriſti cum pijs vnionis natura incõprehenſibile eſt, figurã ejus & imaginem in ſignis viſibilibus exhibet ad modulũ noſtrum aptiſſimis: imo velut datis *Arrhis* ac *Teſſeris* tam certum nobis facit quàm ſi Oculis cerneretur: quia in craſſiſſimas quaſq; Mentes hæc tam familiaris ſimilitudo penetrat, non ſecus animas Chriſto paſci, quàm Panis & Vinum corporalem vitam ſuſtentant.

Calvin 2. Quum Panis nobis in Symbolum Corporis Chriſti datur, hæc ſtatim concipienda eſt Similitudo: Vt Corporis noſtri Vitam *Panis* alit, ſuſtinet, tuetur: ita *Corpus Chriſti* vegetandæ ac vivificandæ Animæ vnicum eſſe Cibum. Quum *Vinum* in Symbolum *Sanguinis* propoſitum intuemur: cogitandum quos corpori vſus *Vinum* afferat, ut eoſdem ſpiritualiter afferri nobis *Chriſti Sanguine* reputemus: ſunt autem ſ. vere, reficere, confirmare, exhilarare. Nam ſi ſatis perpendimus

dimus quid nobis ſacroſancti huius *Corporis* traditio, quid *Sanguinis* effuſio profuerit: non obſcurè perſpiciemus, hæc *Panis* & *Vini* Attributa, ſecundum eiuſmodi analogiam, optimè illis erga nos convenire dum nobis communicantur.

Magnum fiduciæ ac ſuavitatis Fructum ex hoc Sacramento colligere poſſunt piæ Animæ, quòd teſtimonium habet in vnum corpus nos cum Chriſto coaluiſſe, vt quicquid ipſius eſt, noſtrum vocare liceat. Hinc ſequitur vt nobis ſecurè ſpondere audeamus, Vitam Æternam nòſtram eſſe, cujus ipſe eſt Hæres: nec Regnum Cœlorum quò jam ingreſſus eſt, poſſe magis nobis excidere, quàm ipſi: rurſum Peccatis noſtris non poſſe nos damnari, à quorum reatu nos abſolvit quùm ea ſibi imputari voluerit ac ſi ſua eſſent. Hæc eſt mirifica commutatio, qua pro immenſa ſua benignitate nobiſcum vſus eſt: *quòd* Filius Hominis nobiſcum factus, nos ſecum Dei filios fecerit: *quòd* ſuo in terras deſcenſu, aſcenſum nobis in cælum ſtraverit: *quòd* accepta noſtra mortalitate, ſuam nobis immortalitatem contulerit: *quòd* ſuſcepta noſtra imbecillitate, ſuam in nobis virtutem confirmaverit: *quòd* noſtra in ſe recepta paupertate, ſuam ad nos opulentiam tranſtulerit: *quòd* recepta ad ſe, qua premebamur injuſtitiæ noſtræ mole, ſua nos iuſtitia induerit. Horum omnium adeò ſolidam habemus teſtificationem in hoc Sacramento, vt certò ſtatuendum ſit, verè nobis exhiberi, non ſecus ac ſi CHRISTVS ipſe præſens aſpectui noſtro objiceretur, ac manibus attrectaretur. *Calvin.* 3.

Omnino iſthæc pijs tenenda Regula eſt, vt quoties *Calvin.* 4.

Symbola vident à Domino inſtituta, illic rei ſignatæ veritatem adeſſe certò cogitent, ac ſibi perſuadeant. Quorſum enim *Corporis* ſui *Symbolum* tibi Dominus in manum porrigat, niſi vt de vera ejus participatione te certiorem faciat? Quòd ſi verum eſt præberi nobis Signum viſibile, ad obſignandam inviſibilis rei donationem: accepto Corporis *Symbolo*, non minus *Corpus* etiam ipſum nobis dari certò confidamus.

Calvin. 5. Neq; mihi ſatisfaciunt qui nonnullam nobis eſſe cum Chriſto Communionem agnoſcẽtes, eam dum oſtendere volunt, nos *Spiritus* modò Participes faciunt, præterrita *Carnis* & *Sanguinis* mentione. Quaſi verò illa omnia de nihilo dicta forent, *Carnem eius verè eſſe Cibum, Sanguinem eius verè eſſe Potum: Non habere vitam, niſi qui Carnem illam manducaverit, & Sanguinem biberit:* & quæ eôdem pertinent.

Calvin. 6. Arctiſſimam illam ſocietatem qua ejus Carni copulamur, ſplendidiore adhuc elogio illuſtravit quum dixit; *Nos eſſe membra Corporis eius, ex oſſibus eius, & ex carne eius.* Tandem vt rem omnibus verbis maiorem teſtetur, ſermonẽ exclamatione finit, *Magnũ* (inquit) *iſtud Arcanum.* Extremæ ergo dementiæ fuerit, nullam agnoſcere cum *Carne* & *Sanguine* Domini Fidelium Cõmunionem: quam tantam eſſe declarat Apoſtolus, vt eam admirari, quàm explicare malit.

Sadeel. 1. Addimus Vocabulum, SPIRITVALITER, non quòd, *Spiritualiter*, idem ſit nobis, ac fictitium, & quod in ſola opinione conſiſtit: *nec* rurſùm id quod eſt tantùm inviſibile: *nec* etiam quòd Corpus & Sanguinẽ Chriſti in Spiritum convertere velimus: ſed ita loquimur, eò quòd Manducatio *Carnis* Chriſti, & Potus San-

Sanguinis ipſius efficitur operâ SPIRITVS SANCTI, & hoc Myſterium Fide percipitur, quam ipſe *Spiritus* in animis noſtris ingenerat: deniq; quia præſtantiſſimũ hoc Alimentum pertinet ad vitam ſpiritualem & æternam.

Nos in hoc Myſterio, nomine FIDEI, non intelligimus *Fidem* tantùm hiſtoricam: ſed eam quæ amplectitur *Promiſſiones Evangelicas* in Chriſto, eaſq; ſibi applicat ad Salutem: ipſumq; *Chriſtum* cum ſuis Beneficijs verè apprehendit. *Sadeel.* 2.

Si *Solem* conſpicimus Radijs in Terram emicantem, ad generandos, fovendos, vegetandos ejus Fructus, ſuam quodammodo Subſtantiam ad eam trajicere: cur inferior *Spiritus Chriſti* eſſet irradiatio, ad communionem *Carnis* & *Sanguinis* ejus in nos traducendam? Quapropter Scriptura, vbi de noſtra cum Chriſto Participatione loquitur, vim eius vniverſam and *Spiritum* refert. Pro multis tamen vnus locus ſufficiet. Paulus enim ad Romanos Capite octavo, *Chriſtum non aliter in nobis quàm per Spiritum ſuum habitare diſſerit*: quo tamen illam de qua nunc ſermo eſt *Carnis*, & *Sanguinis*, Communionem non tollit, ſed ab vno *Spiritu* effici docet, vt totum *Chriſtum* poſſideamus, & habeamus in nobis manentem. *Calvin.* 7.

Præcipit Paulus vt probet ſeipſum Homo antequam de hoc *Pane* edat, aut bibat è *Calice*. Quo (vt ego quidem interpretor) voluit vnumquemque in ſe deſcendere, & ſecum reputare *an* interiore cordis fiducia in ſalutem à Chriſto partam recumbat: *an* oris confeſſione agnoſcat: deinde *an* ejus exemplo ſeſe Fratribus dare paratus ſit, ac ſe ijs communicare qui- *Calvin.* 8.

biſcum Chriſtum communem habet : *an* vt ipſe à Chriſto cenſetur , ita viciſſim Fratres omnes pro Corporis ſui membris habeat: *an* eos inſtar membrorum ſuorum fovere, tueri, iuvare cupiat. Non quia hæc tum *Fidei*, tum *Charitatis* Officia nunc perfecta in nobis eſſe poſſint: ſed quia huc nos contendere, & votis omnibus aſpirare oportet, vt inchoatam Fidē magis indies, ac magis augeamus.

Calvin. 9. Dicimus Chriſtum tam externo Symbolo, quàm Spiritu ſuo ad nos delcēdere, vt verè, Subſtantia Carnis ſuæ, & Sanguinis ſui animas noſtras vivificet. In his paucis verbis qui non ſentit multa ſubeſſe Miracula, pluſquam ſtupidus eſt: quando nihil magis præter naturam, quàm vt vitam ſpiritualem & cœleſtem Animę mutuentur à *Carne* quę originem ſuam è terra accepit, & quę morti fuit ſubiecta. Nihil magis incredibile quàm res toto cœli & terræ ſpatio diſſitas ac remotas , in tanta locorum diſtantia non ſolùm conjungi, ſed vniri , vt alimentum percipiant Animę ex Carne Chriſti.

Calvin. 10. Lectores hortor, ne intra iſtos nimium anguſtos fines, Mentis ſenſum contineant: ſed multò altius aſſurgere cōtendant, quàm meo ductu poſſint. Nam ego ipſe quoties hac de re ſermo eſt, vbi omnia dicere conatus ſum , parùm adhuc mihi pro ejus dignitate dixiſſe videor. Quanquam autem cogitando *Animus* plus valet, quam *Lingua* exprimendo : rei tamen magnitudine ille quoq; vincitur & obruitur. Itaque nihil demùm reſtat niſi vt in eius Myſterij admirationem prorumpam , cui nec *Mens* planè cogitando, nec *Lingua* explicando par eſſe poteſt.

HVS.

HVSBANDS AND WIVES.

Whit-Sunday, May 23. 1613.

THere are three ſeverall *States*, and *Conditions* of Men in the World, in the true Relation whereof, and reſpectiue Carriage on either ſide, the Benefit of *Church*, & *Commonweale*, doth much conſiſt: *Man*, and *Wife*: *Parents*, and *Children*: *Maiſters*, and *Servants*. If every *Man* ſhould loue his *Wife*, even as our Saviour loved the Church; *Wiues* againe even as the Church is in ſubiection vnto Chriſt, ſo they would be vnto their *Husbands*: if *Parents* would bring vp their *Children* in inſtruction, and information of the Lord, and bee not bitter vnto them; *Children* againe would obey their *Parents*: if *Maiſters* would doe to their *Servants* that which is iuſt and equall, knowing that they alſo haue a Maiſter in heaven; *Servants* againe would be obedient to their *Maiſters* in all things, not with eie-ſervice as men pleaſers, but in ſingleneſſe of heart fearing God: as we ſhould haue a *Church* and *Commonwealth* not to be paralleld againe in the whole world, ſo ſhould that double [a] *Epiphonema* of the Prophet *David* be truely verified of vs, [b] *Happy are the People that be in ſuch a caſe: yea bleſſed are the People which haue the Lord for their God*. Or if ſo bee that be but the Worldlings inſultation of their owne iollity, as [c] *Parſons* endeauours to prooue: then that of the Prophet Moſes, Deut. 33. 29, *Bleſſed art thou O Iſrael: who is*

[a] *Vid.* B. of Lincolnes Anſwere to a nameleſſe Cath. p. 79.
[b] Pſa. 144. 15.
[c] Parſons Diſcuſſion. p. 185.

is like vnto thee, O People ſaued by the Lord, the ſhield of thy helpe, and which is the Sword of thy glory? Therfore thine Enemies ſhalbe in ſubiection to thee, and thou ſhalt tread vpon their high places.

Now as in *Church*, & *Common-wealth*, ſo were the like obſerued by the like, I meane by *Man*, and *Wife*, *Parents* and *Children*, *Maiſters*, and *Seruants* in any one PARISH whatſoeuer which is a little *Church*, a little *Common-wealth*, what an orderly *Pariſh* ſhould that be? What a *Heauen* vpon *Earth*? The knowledge is not great that we haue here on Earth, concerning things that are done in Heauen, notwithſtanding thus much we may aſſure our ſelues that there is a *Trinity* in *Vnity* there, ONE that commandeth, *Others* that obey: *God*, he is there as a MAISTER, as a FATHER, as a HVSBAND: the bleſſed *Angels*, and *Saints* are there to, as his *Seruants*, as his *Children*, as his *Spowſe*.

The conſideratiõ hereof Right Worſhipfull, & dearely Beloued in our Sauior Chriſt hath cauſed me at this time, after ſo many ſeuerall Arguments already handled by me, as of our Sauiours *Nativity*, of our Sauiours *Paſſiõ*, of our Sauiours *Reſurrectiõ*, of the *Comming of the Holy Ghoſt*, of both the *Sacraments*, to thinke now of ſome other *Matters* to be intreated of, for your farther good: and amongſt them, comming to minde theſe three *Conditions*, & *States* of Men, to purpoſe with my ſelfe to intreate hereafter of euery of them. Firſt then of *Man* & *Wife*: hereafter if God will, of *Parents*, & *Children*, *Maiſters*, and *Seruants*. The Text I haue choſen to this purpoſe is in the Foureteenth Chapter of the *Proverbs* of *Salomon*, the firſt verſe of that Chapter. The words be theſe:

A wiſe Woman buildeth her Houſe: but the Fooliſh deſtroyeth it with her owne Hands.

Where firſt of all let it not ſeeme ſtrange vnto you that being

being to ſpeake of *Man* and *Wife*, I haue choſen ſuch a Text wherein the *Woman* only is ſpoken of: you ſhall ſee how as at the firſt God [d] framed *Woman* out of *Man*: ſo ere I haue done with this my Text, I ſhal frame *Man* here, out of *Woman*. For if a *wiſe Woman* build her Houſe, why not a *wiſe Man*: if a *fooliſh Woman* deſtroyeth it, why not a *fooliſh Man*. But of that more hereafter. [d] Gen.2.22.

Concerning the handling of the words, I will *firſt* cõſider the Speaker: *then* the Words themſelues. The Speaker was king *Salomon*, and who amongſt vs all hath not often times heard of wiſe king *Salomon*? King *Salomon* [e] ſaith the Scripture *exceeded all the kings of the earth, both in Riches and Wiſedome*. Nay *Salomon* the [f] *wiſeſt* that ever was, the *wiſeſt* that ever was to be. *The Queene of the South*, [g] ſaith our Saviour, *came from the vtmoſt parts of the Earth to hear the Wiſedome of Salomon*. Shee heard it & admired it. Now if it behooveth vs when a Wiſe man ſpeaks to giue ſpeciall heed vnto him, *Shall a wiſe man* [h] ſaith Eliphaz, *ſpeake words of the Winde? ſhall he diſpute with Words not comely, or with talke that is not profitable?* How much leſſe when wiſe king *Salomon* ſpeakes ſo approved for his Wiſedome, I, & regiſtred in the Booke of God, by God himſelfe. Nor yet ſpeakes he here in this place by vertue of that *Wiſedome* ſo much, as by being the Spoakſman of the Holy Ghoſt, the Apoſtle [i] S[t] *Peter* inſtructing vs, that the Propheſie came not in old time *by the will of man: but holy men of God ſpake as they were mooued by the Holy Ghoſt*. So that the Spirit infuſing into him what here he teacheth vs by writing, wee may well ſay of him in this caſe as did *Pharaohs* Inchanters in an other, [l] *Digitus Dei eſt hic*: This is the Finger of God. God it is, that here ſpeakes, the Things here ſpoken are Gods words. And ſo I come to the Words themſelues, *A wiſe Woman buildeth her Houſe, but the Fooliſh deſtroyeth it with her owne hands*.

[e] 1. King. 10. 23.
[f] 1.King.3.12.
[g] Mat. 12. 42.
[h] Iob.15.2.
[i] 2.Pet.1.21.
[l] Exod.8.19.

In which words we haue to note: *Firſt*, and *formoſt*, two Sorts of women, *Wiſe* and *Fooliſh*: *Secondly*, the difference

be-

betweene them both here made in regard of their diuerſe Actions, the *One* a *Builder*, the *Other* a *Deſtroyer*: *Thirdly*, the Manner of her deſtroying who is the Deſtroyer here, it is with her owne Hands. Of every of theſe in their ſeuerall order, and *Firſt* of the two Sorts of Women, *Wiſe*, and *Fooliſh*: *A wiſe Woman buildeth her Houſe, but the Fooliſh deſtroyeth it with her owne hands.*

Firſt for the Name of *Woma* we ſhall learne in the Book of *Geneſis* why ſhee was called ſo at firſt. For when the Lord at firſt had made her out of one of Adams *Ribs*, and afterwards brought her vnto him againe, *This now* [m] ſaith he, *is bone of my bones, and fleſh of my fleſh. Shee ſhalbe called Woman becauſe ſhee was taken out of Man*. It is in the Originall [n] *Iſh* and [o] *Iſha*: ſo that as her ſelfe was taken out of *Man*: ſo was her [p] *Name* alſo derived from the *Name* of *Man*. A kind of agnomination which neither the *Engliſh*, nor *Latine*, nor *Greeke* ſo well expreſſeth. Some like affinity there is in the Latine indeed betweene *Vir*, and *Virago*, and ſo the *Vulgar* tranſlates it, and *Tremellius* after him. Howbeit *Tremellius* [q] confeſſeth in his Noat thereupon, that the Tearme *Virago* is not altogether ſo fit a word, as in very deed it is not. Others would haue it *Viriſſa*: others, *Vira*, but theſe are fained Names, ſufficient it is for vs to know that ſhee had her Name from Man, even as if [r] *Manna* ſhould ſignifie in Engliſh a Woman, and *Adam* ſhould haue ſaid to the vnderſtanding of vs Engliſh men, *This now is bone of my bones, and fleſh of my Fleſh. Shee ſhalbe called* MANNA, *becauſe ſhe was taken out of Man*. But *Woman* is the Name, and her Name and her ſelfe taken from *Man* at the firſt, it will be expedient for vs to conſider, how ſhee was not taken or created out of the [s] *Waters* as the *Fowles*, and *Fiſhes* were: nor out of the [t] *Earth* as the *Beaſts*, and *Cattell* were: nor out of the [u] *Duſt* of the *Ground* as *Adam* himſelfe was: but out of the [x] *Subſtance* of *Man* himſelfe, out of his very *Fleſh*, and very *Bone*. And here it is not amiſſe to conſider the Manner of her being made,

[m] Gen. 2. 23.

[n] איש
[o] אשה
[p] *Peter. in Gen. l. 4. c. 2. v. 23.*

[q] *Hoc vocabulo vtendum fuit (quamvis non omnino præſenti loco ſignificatione conueniat) vt conſpiceretur ex parte, Hebræorum dictionum coniugatio.* Tremel. in Gen. 2. 23.

[r] Were it not perhaps for ſome FEW, *Women* in time might be ſo tearmed.

[s] Gen. 1. 20.
[t] Ver 24.
[u] Gen. 2 7.
[x] Ver. 21.

made, *partly*, in reſpect of the word the holy Ghoſt doth vſe in the Original: *partly*, in reſpect of that part of man whereof ſhe was framed at the firſt. The word vſed in the [y] Originall doth ſignifie to *Build*, and Moſes by all likelihood would intimate by that word, that beautifull frame, and feature, that was to be principally in that *Sex*. What? to make them prowd thereof, as indeed too too many of them haue beene? No: God forbid, but that taking ſpecial knowledge of this their Perfection, they ſhould the rather be guided by the *Zeale* of *Honor*, & the *Bridle* of *Shamefaſtneſſe*, as one [z] ſpeaketh, not to violate ſo vnſpeakable a *Treaſure*, being aſſured that ſo great a Grace was never giuen them from Heaven to defile with Luxurie, but rather to curb that heat of Concupiſcence, which in their weak Natures would otherwiſe gather ſtrength. Beſides, as the Poet [a] ſaith,

y יִבְנֶה of בנה

z *Buoni* an Italian his Probl. of Beauty, *Probl.* 3.

Gratior & pulchro veniens in corpore Virtus:

a *Virg. Æn. l.* 5.

Their Vertues ſhould bee more louely, appearing to the world in ſo louely Bodies, like as *Saraes*, and *Rebeccaes*, & *Rachels*, and *Abigayles* were, to the admiration of them that knewe them, and their perpetual praiſe in holy Writ.

b *Veniens*. i. *Proveniens, nẽpe ex ſe ſcẽs.* And yet Seneca hath it, *Veniens è Corpore virtus. Sen. Ep.* l. 9. *ep.* 1. but I may ſay of him, as hee of *Virgil* there, *Errare mihi vi-ſus eſt qui dixit*, vnleſſe the *Manuſcript* it ſelfe, or the *Printer* were in fault.

Concerning that part of Man wherof ſhe was framed, it was (as I ſaid) of the *Rib* of *Man*. She was not made of the *Foot* of Man, that ſo *He* might thinke to make her his Slaue: nor was ſhe made of the *Head* of Man, that ſo *Shee* ſhould thinke to be his Maſter, but made ſhee was of that part which being ſo nigh to his very *Heart*, what did it intimate but that ever after, ſhe ſhould be his *Companion*, his *Fellow*, his *Mate*. And yet not ſo his *Mate*, or *Fellowe* either, as if ſhe ſhould not acknowledge Him her *Superiour*, nay vnleſſe ſhe acknowledge ſo much, there cannot bee betweene them any *Parity* at all. The very Heathens that never knewe what God in this caſe ſaid to [c] *Eue*, ſaw ſo much by the light of Nature, and therefore *Martial* one of their Poets,

c Gen. 3. 16.

d *Martial. Epig. l.* 8. *ep.* 12.

[d] *Inferior Matrona ſuo ſit Priſce Marito*,

Non aliter fuerint fœmina virâ, pares.

Let the Wife, ſaith he, acknowledge her ſelfe in ſome ſubiection to her Husband, and that's the way to make them equall. If otherwiſe, *Quid peius in domo*, [c] ſaith S. Auſten, *vbi Fœmina habet imperium ſuper virum?* what can bee worſe in that Houſe thē where the *Miſtris* is the *Maſter*? And howſoeuer for Peace, & Quietnes ſake, it is ſomtimes ſuffered ſo to be, the ſame Father yet in another [f] place cals it *Pacem perverſam*: an overthwart kind of Peace. We may ſpeake of ſuch a Peace as the Orator doth, [g] *Cum his facta Pax, non erit Pax, ſed Pactio Seruitutis*, better a *Seruitude* thē ſuch a *Peace*. The truth is, ſince thoſe firſt words pronounced to the Woman by God himſelfe, [h] *Thy deſire ſhall be ſubiect to thy Husband, and hee ſhall rule over thee*: there is a *Neceſſitie* laid vpon them, and as the Apoſtle S. Paul [i] ſaid, *Neceſſitie is laid vpon me, and woe is vnto me if I preach not the Goſpell*, ſo may it be ſaid of Women-kind, *Neceſſitie* is laid vpon them, and woe is vnto them, if ſo be they obey not. And leaſt wee ſhould ſuppoſe that that was *Enes* Caſe onely, and not to hold in all her *Poſteritie* (a very vnlikely thing to be ſuppoſed, vnleſſe ſuch Women would grant withal that *Eue* only in ſorrow brought forth Children too, which is [l] annexed to thoſe words) S[t] *Peter* wil informe vs what all holy Women did in this caſe, and *Sara* by name. *Even after this manner*, [m] ſaith he, *in time paſt did the holy Women which truſted in God, tyre themſelues, and were ſubiect to their Husbands. As Sara obeyed Abraham, and called him Sir* (or as it is in our laſt Tranſlation, *Calling him Lord*) *whoſe daughters yee are whiles yee doe well, not being afraid of any terrour.* And a little before, *Let the Wiues*, [n] ſaith hee, *bee ſubiect to their Husbands, that euen they which obey not the word, may without the word be wonne by the converſatiō of the Wiues, while they beholde your pure converſation which is with feare.* Or if S. *Peter* may be thought ſomewhat partiall, for that himſelfe was a Married Man: S. *Paul*, whom the moſt ſuppoſe to

[c] *Aug. in Euan Ioan. Tract. 2. p. 13.*

[f] *Si Maritus vincatur, & vxor dominetur pax perverſa.* Aug. in Pſal. 142 p. 1139.

[g] *Tull. in Anton. Philip. 12.*

[h] Gen. 3. 16.

[i] 1. Cor. 9. 16.

[l] Gen. 3. 16.

[m] 1. Pet. 3. 5.

[n] V. 1.

to haue beene vnmarried, hath theſe words, ° *Let every one loue his Wife even as himſelfe, and let the Wife ſee that ſhe feare her Husband.* And againe, ᵖ *Let the elder Women be in ſuch behaviour as becommeth holineſſe, not falſe accuſers, not given to much wine, but teachers of honeſt things, that they may inſtruct the young Women to bee ſober minded, that they loue their Husbands, that they loue their Children, that they be diſcreet, chaſt, keeping at home, good, and ſubiect vnto their Husbands, that the word of God bee not evill ſpoken of.* But thus much of *Women*, now of their *Wiſdome*, & particularly of that Wiſedome that wiſe king Salomon may ſeeme to ayme at in this my Text: *A Wiſe Woman.*

° Epheſ. 5. 33.

ᵖ Tit. 2. 3.

To knowe why *Women* may be called *Wiſe*, let vs goe firſt of all to the Booke of *Exodus*, and there ſhall we ſee in what ſence Moſes giues this *Epithite* to them. Moſes there ſpeaking of the *Tabernacle*, and how every one of the People put an helping hand therevnto, ſpeaking among the reſt of *Women* alſo, *And all the Women*, ᵠ ſaith he, *that were wiſe hearted, did ſpinne with their hands, and brought their ſpun worke, even the blew Silke, & the Purple, the Scarlet, & the fine Linnen. Likewiſe all the women whoſe hearts were mooued with knowledge, ſpunne Goats haire.* So that *Spinning* if it be not the Wiſdome here meant in this place, yet doubtleſſe it is a *Branch* of it, Moſes otherwiſe would never haue applied it to the Wiſdome of their Hearts. *Spinning* indeed hath beene of olde, the peculiar trade of vertuous Matrones, and as *Learning* is vnto Man, in his Proſperity, an *Ornament*; in his Adverſity, a *Refuge*: ſo is *Spinning* vnto Women in either Fortunes. If they bee *Poore* to get their living by it: if *Rich*, and of the wealthier ſort, to get and maintaine by it a good Name. And hence it is that the name of SPINSTER is given in England to all Women, that are not noble by Birth. Of old, the *Nobleſt Matrons* that were, were not skilfull onely therein, but daily addicted themſelues vnto it. So ʳ *Penelope*, ſo ˢ *Lucretia*. And the Story is famous concerning *Lucretia*. In

ᵠ Exod. 35. 25.

ʳ *Forſitan & narres quàm ſit tibi Ruſtica Conſiux, Quæ tantum lanas non ſinat eſſe rudes.* Ovid. Ep. Penelope Vlyſſ.

ˢ Liu. Decad. 1. l. 1.

briefe it was thus: A many *Gallants* at the beſeeging of *Ardea*, being on a time merry among themſelues, fell euery one of them amidſt their talke, in high commendation of his *Wife*. Whereupon Collatinus, *My Maſters*, quoth he, *what need many words, we may within few howres make a tryall how my* LVCRETIA *is farre beyond all yours, and as we find them* [t] *vnawares, ſo let vs iudge of the accordingly*. Agreed ſaith one, agreed ſaith another, and with that they tooke horſe, & as late as it was, to *Rome* they went, where finding all the reſt of their Wiues goſſipping with one another, and with ſuch as themſelues were, *Lucretia* they found in the midſt of her Parlour among her Maidens hard at worke. It it as memorable which our Engliſh Story relateth of *Queene Catherine* the wife of *King Henry* the *Eight*, how when both the *Cardinals* were ſent vnto her about her *Divorce*, ſhee came out vnto them in her Chamber of Preſence with a [u] *Skeyne* of *white thread* about her Necke, hauing beene with her Maides at worke too. But to returne vnto my purpoſe.

[t] *Hinc ſciri potuit haud vſquam alibi, quo ſtudio vitam ſuam te abſente exegerit, vbi de improviſo interventum eſt mulieri.* Terent. Heaut. *Act.* 2. *Sc.* 3.

[u] *Stow in Henry.* 8. *p.* 916. *Edit* 1600.

From the Booke of *Exodus*, let vs come to the Book of the *Proverbs* we haue in hand, and from the *Tenth Verſe* to the *Nine and twenteth* of the *One* and *thirty Chapter* of that Booke, we ſhall find ſo many ſeveral Parcells of *Wiſdome* required in Women, as that wee ſhall not need to ſeeke elſewhere, for any farther Inſtruction in this kinde. I will briefly runne them over.

[x] Prov. 31. 10. *VVho*, [x] ſaith Salomon, *ſhall finde a vertuous VVoman? For Her Price is farre aboue the Pearles. Far aboue Rubies*, ſaith our Laſt Tranſlation, but whether *Rubies*, or *Pearles*, both are very pretious. *Pliny* ſpeaking of Pearles, *Principium*, [y] ſaith hee, *culmenq́, omnium rerum pretij Margarita tenent*: The moſt ſoveraigne commoditie throughout the world, are Pearles. Gold is nothing in compariſon of thē. [z] *Cleopatra* the Queen of Egypt had two that were valued at *Thirty Millions* a peece, wherof ſhe drank vp one of thē after ſhe had ſteeped it in

[y] Plin. Hiſt. Nat. l. 9. c. 35.

[z] Plin. Ib.

vine-

vinegar. *A Ruby*, [a] ſaith the ſame Pliny, *is a Gem, or pretious Stone of an ardent, & fiery colour.* They haue their name in Greeke [b] ſaith he, of the likenes vnto [c] *Fire*, & yet hath Fire no power at all over them. It was the *Firſt* of thoſe precious ſtones that was in *Aarons* [d] Breſt-plate, and our laſt Tranſlation that renders it in the Text a *Sardius*, hath in the Margent a *Ruby*. So likewiſe the Prophet *Ezechiel*, *Thou haſt beene in Eden* [e] ſaith he, *the Garden of God, every pretious Stone was in thy Garment, the Ruby, the Topaz, & the Diamond*, and ſo forth, where our laſt Tranſlation having *Sardius* againe in the Text, hath in the Margent againe a *Ruby*. So that a *Vertuous Woman* is like this *Ruby*, ſhe is like theſe precious *Pearles*, nay her Price is farre aboue them, of much more value, and eſtimation. Now where king *Salomon* [f] ſaith, *Who ſhall finde a vertuous Woman?* We muſt vnderſtand [f] ſaith S^t^ Auſten, the *Difficulty*, not the *Impoſſibility* of finding her: & king *Salomon* as hee ſpeaketh of womē, ſo ſome where he ſaith of Men to, *Who can find a faithful man*, Prov. 20. 6. It followeth, [g] *The hart of her Husband truſteth in her, and hee ſhall haue no need of ſpoile.*

a Plin. Hiſt. Nat. l. 37. c. 6.
b Cap. 7.
c Πυρωπὸς.
d Exod. 28. 17
e Ezec. 28. 13.
f *Difficultatem inueniendi, non impoſſibilitatem oportet intelligi.* Aug. de Temp. Ser. 217. p. 765.
g Prov. 31. 11.

A right good *Noat* to begin withal, and which wel deſerues the firſt Rancke. Shee was made at firſt for Man, euen to be an Help for him, *Gen.* 2. 18, and his Triall of her hath been ſuch, as that he repoſeth now much confidence in her. Be her Husband what he may, he ſhal haue no need of Spoile. If a *Magiſtrate*, not of *Bribes*; if a *Patron*, not of *Simony*; if a *Private man*, not of *Purloyning*; if a *Tradſman* not of *falſe Weights*; if a *Landlord* not of *extortion*, and *oppreſſion*, and *gryping of Tenants*; her Huswyfry ſhalbe ſuch as that ſhe herſelf ſhalbe his [h] *Treaſure*. She will nether deſire to fare more daintily, or to attire her ſelf more ſumptuouſly, then may ſtand with her Huſbands State. It followeth: [i] *Shee will doe him good, and not evill, all the daies of hir life.*

h Ecclus. 26. 3.
i Prov. 31. 12.

As was the *Firſt* Noat, ſo the *Second*, both concerning

her Husband, by whom we ſhal eaſily know the true temper of his Wife. Shee hath learnt in every thing to endeavour her Husbands profit, nor is it ſaid without good advice, that ſhee will doe him good, and not evill. Shee may yeeld him a many Solaces, and marre them all with one frowne: ſhee may yeeld him much good Milke, and daſh it downe againe with her heeles. The vertuous Matron wil not ſo, but continueth ever Conſtant, ſhee is as obedient and tractable after twenty yeeres triall, as at the day of her Marriage: Shee remembreth her promiſe made him, & that in the face of the whole [l] Church, of *Obeying*, *Serving*, *Loving*, *Honouring*, and *Keeping* him, in Sickneſs, and in Health, and of *Forſaking* all other & *Keeping* her only vnto him, ſo long as they both ſhall liue. It followeth,

[l] Communiõ Booke in Ma. trim.

[m] Prov. 31. 13 [m] *Shee ſeeketh Wooll, and Flax, and laboureth cheerely with her Hands.*

VVooll, and *Flax* are the Fewell of Womens Huſwyfry. This vertuous Matron when ſhee muſt haue *Cloath*, ſhee runnes not alwaies to the *Shop*, or ſets her Husband vpon the Score, but beginnes with the firſt Elements, *Wooll*, and *Flax*. If ſo be ſhee haue them not at home, ſhee procures them by the *Penny*, and workes vpon them as cheerefully as ſhe earneſtly ſought them out. She ſits not ſtill vntil ſhe ſee them come into her lappe, and if ſhee haue them, ſo: if not, ſhe cares not: nay ſhee ſeekes them, and findes them out, ſhe knoweth the conſequence of *Idlenes*, namely that it *bringeth much evill*, Eccleſiaſtic. 33. 26. It follow-

[n] Prov. 31. 14. eth, [n] *She is like the Ships of Merchants: ſhe bringeth her Food from a farre.*

That a *Ship*, and a *Woman* are like, is an ancient old ieſt in *Plautus*, and proſecuted by him at large. *Nullæ magis res duæ* [o] ſaith he, *plus negotij habent*. There are not two things againe in the world, about which there is ſo much adoe. But it is not in thoſe reſpects that our vertuous Matron here is compared with a Ship: nor is it with a *Ship*, in the ſingular, but with *Ships* in the plural number.

[o] *Plaut. Pœn. Act. 1. Sc. Negotii.*

So

So our former Tranſlation, ſo our laſt, both intimating vnto vs, that ſhe is as a *Navy*, rather then a *Ship*, in regarde of the *Wares*, and *Commodities* that ſhe continually brings with her. *The Merchant* [p] ſaith a worthy Divine, *is of all men the moſt laborious for his life, the moſt adventrous in his labour, the moſt peaceable vpon the Sea, the moſt profitable to the Land, yea the Merchant is the combination, and vnion of Land and Countries.* By this we may conceiue what the *Ships* of *Merchants* are, & conſequently a good *Wife*, which yet wil appeare the better by that which followeth in the next verſe, [q] *She riſeth while it is yet night, and giveth the Portion to her Houſhold, and the Ordinary to her Maidens.*

[p] Mr Rob. Wilkinſ. Merch. Royal p.D.

[q] Prov.31.15.

Medio iam Noctis abacta Curriculo [r] ſaith the Poet, *expulerat Somnum*, & ſo likewiſe *She*. She riſeth, as we ſay, with the *Larke*, nor is ſhe earely vp, and never the neere, her whole Houſhold findes the benefit of thoſe her early Pains. Some haue their *Portion*, ſome their *Ordinary*, whether it be *Worke*, or *Victuals*, or both. Both indeed belong to Servants, as well *Wages*, and *Victuals*, as *Worke*, and if the Righteous man regard the [s] *Life* of his *Beaſt*, and indeed ought ſo to doe, how much more precious vnto thē ought their *Servants* to be, not now as *Servants*, but aboue *Servants*, even as *Brethren*, or *Siſters beloved, both in the Fleſh, and in the Spirit*, as the Apoſtle S[t] *Paul* [t] ſpeaketh. It followeth, [u] *She conſidereth a Field, and getteth it, and with the fruit of her hands ſhee planteth a Vineyard.*

[r] *Virg. Æneid. l.8.*

[s] Prov.12.10.

[t] Philem.v.16

[u] Prov.31.16.

She is both a *Purchaſer*, and a *Planter*, but ſhe is not a *Supplanter*. She is not as *Iezabel* was to *Naboth*. No, God forbid: that were a [x] Wickedneſſe, and Iniquity to bee condemned, as Iob ſpeaketh. Nor gets ſhee a *Field* firſt, and conſidereth it afterwards, like him in the [y] Goſpell that *had bought a Farme, and afterwards went to ſee it*, but ſhe firſt conſidereth, and then buyes it. Nor ſpends ſhe her money in *Tyres*, in *Pearles*, and *Precious Stones*, vpon which a many ſet ſo much [z] delight, but on that

[x] Iob.31.11.

[y] Luk.14.18.

[z] *Ad que ardent, & inſaniunt ſtudia Matronarum* Hieron. ad Deme-triad.

that which yeeldes her much more profit to the good of her Houſhold, ſo that all what ever ſhee doth, is with reference to them. It followeth: [a] *She girdeth her loynes vvith ſtrength, and ſtrengtheneth her Armes.*

[a] Prov. 31. 17.

To *gird* our *Loynes* in holy Scripture, ſignifieth moſt commonly a Readynes with all our might, to execute a Charge, or a Duty cõmitted vnto vs. It was the precept of our Saviour, [b] *Let your Loynes be girded about, and your Lights burning.* So the Apoſtle S[t] Peter, [c] *Gird vp the loynes of your mind: be ſober, and truſt perfectly on the grace that is brought vnto you by the Revelation of Ieſus Chriſt.* It was the [d] maner of that time, and of that Country alſo, to go in long Garments, & when they did ſet forth either to *Battel*, or to *Iourney*, they girded vp their *Loynes* to weild themſelues the better. So *Eliſha* to *Gehazi*, *Gird thy loynes* [e] ſaith he, *and take my Staffe in thy hand, and goe thy way: if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not, and lay my Staffe vpon the face of the Childe.* So the Lord vnto Iob, [f] *Gird vp now thy loynes like a man, I will demaunde of thee, and declare thou vnto me.* So likewiſe our Matron here, ſhe girdeth her Garments about her Loyns that in her houſhold Affaires they prooue no hinderance to her. And foraſmuch as it is not enough, to [g] eſchew evill, but to doe good alſo: ſhe not only taketh this courſe of Removing all impediments, but *She ſtrengtheneth her Armes*, that is, ſhe is alwaies in action, never idle, according to that of S[t] Ierome, [h] *Bee alwaies a doing ſomewhat that the Divell when he comes to tempt thee, may finde thee ſtill imployed.* And againe, [i] *If thou ſhalt alwaies imploy thy ſelfe with ſuch variety of Workes, the Day will never prooue long, and tedious.* Nor doth it indeed to this our Matron, nay it ſeemeth rather over-ſhort, & therfore to the lẽgthning of it, ſhe is faine ſometimes to borrow of the *Night*, according to that which followeth: [l] *She feeleth that her merchandiſe is good: her Candle is not put out by night.*

[b] Luk. 12. 35.
[c] 1. Pet. 1. 13.
[d] *Vid. Calvin in Iob. 12. Conc. 154.*
[e] 2. King 4. 29
[f] Iob. 40. 2.
[g] Pſal. 34. 13.
[h] *Facito aliquid operis vt te ſemper Diabolus inveniat occupatum.* Hieron. ad Ruſt.
[i] *Si tantis operũ varietatibus fueris occupata, nunquam Dies tibi longi erunt.* Hieron. ad Demetriad
[l] Prov. 31. 18.

The *Day*, and *Night*, [m] ſaith S[t] *Chryſoſtom*, are as it were

[m] *Chryſ. ad Pop. Antioch. Hom 9.*

were two Siſters dividing their Fathers inheritaunce betweene themſelues. And though our Saviour ſay in another ſence, *The night commeth when no man can worke*, Ioh. 9.4, yet there are that labour night and day, Eccluſ. 38. 27. So our Matron here in this place: and as I told you before of *Lucretia*, that ſhee was in the night time at worke with her Maids, right ſo this vertuous Matron here,

[a] *Noctem addens operi, famulasq; ad lumina longo*
Exercens penſo.

[a] *Virg. Æn. l. 8.*

She borrowes of the Night ſome *Houres* to worke in, and before ſhe goes to Bed ſees her Maidens performe their Taske. The cauſe of this her induſtry, is for ſhee ſeeth her Marchandiſe good; She *ſoweth* not much, and brings in little; *eats*, but hath not enough; *drinkes*, but is not filled; *cloathes* her ſelfe, but is not warme; *earneth wages*, & puts the wages into a broken bag, as [o] ſpeakes the Prophet: but ſhe is a [p] *Ioſeph* rather, the Lord makes all that ſhe doth to proſper in her hand. It followeth: [q] *Shee putteth her hands to the Wheele, and her hands handle the Spindle.*

[o] Ag. 1.6.
[p] Gen 39.3.
[q] Prov. 31.19.
[r] *Diſcat & lanam facere, tenere colum, penere in grumo calathum, rotare fuſum, ſtamina pollice ducere.* Hieron. ad Lætam de Inſtit. Filiæ.
[s] *Habeto lanam ſemper in manibus, vel ſtaminis pollice fila deducito, vel ad torquenda ſubtegmina alveolis fuſa vertantur, aliorumq; nета aut in glomum collige, aut texendo compone.* Hieron. ad Demetriad.

It was S. *Ieroms* counſaile to *Læta* for bringing vp of her Daughter *Paula* a Damſell in thoſe daies of Noble Anceſtors: *Let her learne*, [r] ſaith he, *to card Wooll, to hold the Diſtaffe, to haue the Worke-baket in her lap, to reele, and to ſpin.* And writing to Demetrias, *Be you alwaies carding of wooll*, [s] ſaith he, *or be ſpinning, or weaning, or make your ſelfe Bottomes of that which other folke doe, or make them fit to be ſo made.* So our Matron here in this place, *She putteth her hands to the Wheele, & her hands handle the Spindle*, meane workes a Body would thinke, eſpecially to bee remembred here in this place, and yet you here ſee how it pleaſeth God to ioyne it with *Lands* and *Merchandiſe*, accounting it nothing inferior to either of thoſe two in the performâce of our Duties, in regard of a true Vocation. It followeth: [t] *She ſtretcheth out her hand to the Poore, and putteth forth her hands to the Needy.*

[t] Prov. 31.20.

Wee haue already ſeene her *Induſtry*, in theſe wordes

may we ſee her *Faith*, and *Charitie*. Shee relieth not in this caſe vpon her Husbands Bounty, and ſaith, that as for her, She is but vnder *Covert Barne*. No: ſhee is perſwaded that it ſhall in the latter day bee ſaid aſwell to *VVomen*, as to *Men*, [u] *I was an hungred, and yee gaue mee meate, I thirſted, and yee gaue me drinke: I was a Stranger, and yee lodged me: I was naked, and yee cloathed me: I was ſicke, and yee viſited me: I was in priſon, and yee came vnto me.* Wherein is apparāt, as I ſaid, her *Faith* to, for ſhe doth not in general tearms, *Feed* the Hungry, *Lodge* the Harbourleſſe, *Refreſh* the Needy, and *Cloath* the Naked, but ſhee reſtraineth all theſe to her very *Faith* ſhe hath of our Saviour, for Whoſe ſake, & for his *Name*, She doth, what ever She doth in this kinde. And ſo our Saviour accepts it too. In a word ſhe is ſuch an one as S. Ierom ſpeaks of, *So little enamoured with Gold, as that ſhe refuſeth to weare any Rings vpon her Fingers, and thinks her Gold laid vp better in poore mens Bellies, then in her Bags.* She giues and lends, lends and giues with good alacritie, ſometimes *Openly*, ſometimes *In ſecret*, & both, as with good Devotion, ſo with good Diſcretion too. *Openly*; that Others may ſee her Good Works, & glorifie her Father which is in heauen, Mat. 5. 16. *In ſecret*, that her Left Hand may not knowe what her Right Hand doth, Mat. 6. 3. It followeth: [y] *She feareth not the Snow for her Family: for all her Family is cloathed with Scarlet.*

[u] Mat. 25. 35.

[x] *Aurum vſq; ad annuli ſignaculum repudians, & magis in ventribus Egenorum, quam in marſupiis recondens.* Hier. ad Principiam.

[y] Prov. 31. 21.

[z] Pſ. 147. 16.

It was the ſaying of the Prophet David: [z] *Hee giueth Snow like wooll, and ſcattereth the hoary Froſt like aſhes. He caſteth forth his yce like morſells, who is able to abide his Froſts?* Indeed there is nothing ſo obnoxious to humane Bodies, as is the extremitie of the Ayre in this kind. It is not long ſince that this our owne *Countrey*, & our Neighbour Countrey of *France* had ſufficient experience of it. It is true, that Winter Seaſon is not alwaies ſo violent, but be it, as commonly it is, *Garments*, and *Cloathing* are moſt neceſſarie. Our Matron it ſeemes provides accordingly, for all her Family is cloathed with Scarlet, or as it

is in the Margent of our laſt Tranſlation, *With double Garmẽts:* that is, as [a] Some interpret, They haue a *Garment* for *Summer*, and they haue a *Garment* for *Winter* too, not her *Children* onely, but her *Seruants*. It followeth: [b] *She maketh her ſelfe Carpets, fine Linnen, and Purple is her Garment.*

[a] *Conrad. Pelican. apud Lauater. in hunc loc.*

[b] Prou. 31. 22

She hath for *Neceſſitie*, and ſhe hath for *Ornament* too, and all of her owne making. *Garments*, and *Ornaments* in their nature are things indifferent, we may vſe them, and we may abuſe them. If ſo bee they be too *Sumptuous*, or aboue our *Calling*, or we take a *Pride* in them, ther's the *Abuſe*, nay there are many *Abuſes*, for where *Pride* is there are many. And therefore is it exceeding good, even in the midſt of our *Bravery*, to thinke of *Q. Heſters* wordes, which ſhe [c] ſpake to God himſelfe: *Thou knoweſt all things O Lord. Thou knoweſt my Neceſſitie, for I hate this Token of my Preheminence which I beare vpon my Head, and I abhor it as a Menſtruous Cloath.* Notwithſtanding weare it ſhee did, and by reaſon of her place was of Neceſſitie indeed ſo to doe. But you ſee how *Proud* ſhe was of it: ſhe, even in all her Glory accounted her ſelfe arrayed, ſhall I ſay like a [d] *Lilly*? and like a *Lilly* of the Field? No; but like ſome other *Flowers*. What? and is it vnlawfull then for Women to be ſo attired? Indeed S. Peter ſpeaking of Women, *Whoſe apparrelling*, [e] ſaith he, *let it not be outward, as with broided hair, and Gold put about, or in putting on of apparel*: but did he meane it of all VVomen? No doubtleſſe, as a glorious *Martyr* [f] obſerueth, for that every One muſt be apparelled according to their Conditiõ, State, & Degree. His meaning hereby was, ſaith he, cleerely to condemne all *Pride*, and *Exceſſe* in apparrell, and to mooue all Women that they ſhould ſtudy to decke their *Soules* inwardly with all *Vertues*, and not to bee curious outwardly to decke and adorne their Bodies with ſumptuous Apparel. Like as our Saviour, ſaith hee, when hee wild vs not to lay vp [g] *Treaſures* vpon the Earth, meant not but that worldly

[c] Eſther. 14. 16

[d] Mat. 6. 29.

[e] 1. Pet. 3. 3.

[f] Arch. Biſh. *Cantuar.* 2. gainſt Tranſubſt. *l.* 2. *c.* 12. Or his Anſw. to Steph. Gard *p.* 336. *Edit.* 1580.

[g] Mat. 6. 19.

ly Treaſure ſhould bee had and poſſeſſed of ſome men, as the Perſon, Time, and Occaſion doth ſerue, but yet rather that wee ſhould ſet our mindes vpon *heauenly Treaſure* which ever indureth, then vpon earthly Treaſure, which by many ſundry occaſions periſheth, and is taken away from vs. By this may you ſee in ſome ſort an Apologie for our Matrons *Purple* here, and for her *Carpets* & fine *Linnen*, as not being aboue her Calling, ſhe by all likelyhood being a Woman of ſpeciall place, and reputation, & Wife vnto ſome *Magiſtrate*, according to that which follow-
[h] Prov. 31. 23. eth:[h] *Her Husband is knowne in the Gates, when hee ſitteth with the Elders of the Land.*

Firſt, concerning the *Gates* here, wee are to knowe that in King Salomons time, and indeed long before, the *Magiſtrates* did publikely meet in the *Gates*, for the hearing and determining of all ſuch cauſes as were in controverſie, or Matters to be entreated of. So *Ephron* the *Hittite* did parly with *Abraham*, Gen. 23. 10, and *Hamor*, & *Shechem* his Sonne with the Men of their owne City, Gen. 34 20. But the *Gates* thēſelues are not better known, then is the *Husband* of ſuch a Wife, nor no mans Fortunes more commēded then is the hap of ſuch an Husband. *The wicke-*
[i] Eccles. 25. 19. *ednes of a Woman*,[i] ſaith the Sonne of Syrach, *changeth her face, & maketh her countenance blacke as a ſacke. Her Husband is ſitting among his Neighbours, becauſe of her he ſigheth ſore, or he be ware.* Good Man, hee for his part, would fain conceale al amiſſe, but yet wil it burſt out, no remedy.
[k] Prov. 27. 16. [k] *He that hideth her, hideth the wind, and ſhe is as the oyle in his right hand, that vttereth it ſelfe.* It is not ſo with our Matrons *Husband*, he is never in that Tune, & indeed you may commonly knowe by the *Husbands Pulſe*, how the *Heart* of the *Wife* doth beat. The truth is, a good Wife, though ſhe her ſelfe goe not much abroad, yet her *Ver-*
[m] Ioh. 12. 3. *tues* goe farre and neere, nor are they like Maries[m] *Spikenard* that filled the *Houſe* only with the ſavour, but the whole *Country* where ſhe dwels. I haſten to that which fol-

loweth, onely let mee giue vnto you this Note, that as the *firſt*, and *ſecond* Propertie of a good Wife were both in reſpect of her Husband, ſo is the *Third* here in this place, to make vp a Triplicitie. Now I goe on. [n] *She maketh Sheets, and ſelleth them, and giveth Girdles vnto the Merchant.* [n] Prov. 31. 24.

Her *Hands* it ſeemes are ſtill in action: *Firſt*, ſhe ſought *Wool* and *Flax*, and laboured cheerefully with her hands. *Secondly*, ſhee gaue the portion to her houſhold, and ordinary to her Maidens, which was not done without hands. *Thirdly*, with the Fruit of her hands ſhee planted a Vineyard. *Fourthly*, ſhe put her hands to the wheele, and her hands handled the Spindle. *Fifthly*, ſhee ſtretched out her hand to the Poore, & put forth her handes to the Needy: *Sixtly*, ſhe made her ſelfe Carpets, & here in this place maketh Sheetes, and Girdles. Happy, thrice happy *Hands*, we may ſay of theſe hands as did a Biſhop to king *Oſwald* whē he broak a Diſh of Silver brought vnto his Table, & gaue it to the Poore: *Hee tooke him* [o] ſaith the Story, *by the right hand, & ſaid, I pray God this hand be never conſumed*, which accordingly came to paſſe. It followeth: [p] *Strength, and Honour is her cloathing, & in the latter day ſhe ſhall reioyce.* [o] *Bede Hiſt. l. 3. c. 6.* [p] Prov. 31. 25.

We heard a little before that *Fine Linnen*, and *Purple* was her Garment: we find here in this place that her Cloathing is *Strength*, & *Honour*. The reconcilement is ſoone made. Thoſe were her outward Garments & belonged to the *Body*: theſe are inward and belong vnto the *Mind*. Firſt concerning *Strength*, it is that vndaunted Courage of Spirit that whatſoever doth betide vs in this world (& what a many times betides vs not?) beares all moſt patiently, and is not afraid of any [q] terrour. Such a Courage had *Q. Heſter* of whom I ſpake vnto you before: *Go* [r] ſaith ſhe, *and aſſemble all the Iews that are found in Shuſhan, & faſt yee for me, I alſo, & my Maid will faſt likewiſe, & ſo will I goe in to the King, which is not according to the law: & if I periſh, I periſh.* Such a Courage had *Manoahs* wife of whom we read in the Booke of *Iudges*, who when her Husband ſaid [q] 1. Pet. 3. 6. [r] Eſter. 4. 16.

vnto her, *We ſhall ſurely die, becauſe we haue ſeene God: If*
[f] Iudg. 13.23. Last Tranſlat. *the Lord*[f] ſaith ſhe, *were pleaſed to kill vs, he would not haue receiued a burnt offering, and a meate offering at our hands, neither would he haue ſhewed vs all theſe things, nor would as at this time, haue told vs ſuch things as theſe.* *Honour* as it may ſignifie here, that reſpect and eſtimation which is to be given to ſuch in this world, ſo likewiſe may it here ſignifie that glorious and bleſſed eſtate of the Saints in heauen, when they ſhall haue *Glory*, and *Honour*, and *Peace*, Rom. 2. 10. And I am ſo much the rather induced to think that this latter alſo may be meãt, for as much as it followeth in the next words, that in the latter Day ſhee ſhall reioice. Whether it be the *Latter Day* of her *Life* in particular, concerning which ſhee may ſay with the Apoſtle S[t] Paul, *I haue fought a good fight, and haue finiſhed my courſe: I haue kept the Faith. For henceforth is laide vp for me the Crowne of Righteouſnes, which the Lord, the righteous Iudge ſhall giue me at that day*, 2. Tim. 4. 7: or it be the *Latter Day* of the *World* in generall, when ſhe ſhall looke vp, and lift vp her head, for her Redemption draweth neere, *Luk.* 21. 28. It followeth: [t] *She openeth her mouth with wiſedome, & the Law of Grace is in her Tongue.*

[t] Prov. 31. 26.

We are nowe come to that *Part* of a *Woman* which either makes all, or marres all, I meane her TONGVE.

[u] *Nobile Lingua Bonum, nobile Lingua Malum,* Eſops *Beſt Diſh*, and Eſops *Worſt*, that was to be had in all the [x] *Market*. That the Tongue is the *Beſt* Member that *Man*, or *Woman* hath, witneſſe that of a Prophet, [y] *O God, my heart is ready, my heart is ready, I will ſing & giue praiſe with the beſt member that I haue:* that the Tongue is the *Worſt*, witnes that of an Apoſtle, which you heard read vnto you this day, [z] *The Tongue is Fyer, yea a World of wickednes: ſo is the Tongue ſet among our members, that it defileth the whole Body, and ſetteth on fire the courſe of Nature.* And againe, [*] *It is an vnruly Evil, ful of deadly Poyſon.* This *Fyer*, this *World* of wickednes, this *vnruly evill*, this deadly

[u] *Nobile Lingua bonum, ſi fari in tempore novit: Nobile Lingua malum ſi fari in tempore neſcit.* Borbõ.
[x] *Eſop. Vit.*
[y] Pſal. 108. 1.
[z] Iam. 3. 6.
[*] Ver. 8.

ly *Poyſon* is farre from our Matron, as far as the *Eaſt* is frō the *Weſt*: She ſpeaketh not except ſhe muſt, and when ſhe [a] needs muſt, no remedy, thē openeth ſhe her Mouth with wiſedome, and the Law of Grace is in her Tongue. Thus *Abigail*, thus *Livia*: the ſtories are ſomewhat long. The Summe is this: [b] *Abigail* perſwāded *David* even in the midſt of Fury, to hold his hand from murthering her ſelfe, and all hers: *Livia* perſuaded *Auguſtus* her Husband to forgiue *Cinna* a Traitour, who afterwardes ever prooved moſt loyall vnto him. It followeth: [d] *She overſeeth the wayes of her Houſhold, and eateth not the Bread of Idleneſſe.*

[a] *Sermo in omnibus moderatus & parcus, et qui neceſſitatem magis loquendi indicet, quam voluntatem.* Hieron. ad Celant.

[b] 1. Sam. 25. 32.

[c] *Senec. de Clem.* l. 1. c. 9. *Vid. Xiphilinū ex Dione Nicæo in Auguſto*, p. 75. 76, 77. &c.

[d] Prov. 31. 27.

It was exceeding well ſaid by [c] *Æſchylus*, that the *Maiſters Preſence was the Eie of the Houſe*: howbeit the Maiſter cannot ſtill be at home, the Miſtreſſe may: in regard whereof ſhee was of old compared to a *Tortoiſe* that had his *Shel*, as it were his Houſe, alwaies vpon his Backe. Now, the waies of her Houſhold are ſo diverſe, *partly* in reſpect of Servants, & thoſe of either Sex, *partly* in reſpect of Children, and thoſe of either Sex to, that as ſhee had need of *Argus* his *Eies* to bee watching in every Corner, ſo of *Gyges* his *Ring* beſides, to ſee, and not be ſeene. This doubtleſſe is moſt certaine that if ſhe beſtirre her ſelfe accordingly, neither ſhall ſhee her ſelfe eate the Bread of *Idleneſſe*, nor ſhall *Idleneſſe* eate her Bread. It followeth in the laſt place, and is the Vpſhot of all before: [f] *Her Children riſe vp, and call her Bleſſed: her Husband alſo ſhal praiſe her ſaying*, [g] *Many Daughters haue done vertuouſly, but thou ſurmounteſt them all.*

[c] Ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσία. Æſch. *in Tragœd. cui Tit. Perſæ. Citatur a* Lavater *in hunc loc.*

[f] Prov. 31. 28.

[g] Ver. 29.

It may ſeeme here ſomewhat ſtrange that it ſhould bee put amongſt Womens Praiſes, that their *Children*, or *Huſbands* ſhould praiſe them. It is the Duty of *Children* to praiſe their Parents, and the Praiſes that *Husbands* haue given their Wiues, haue prooved ſo [h] harmefull to themſelues, that he is but a Novice in Hiſtory, that hath not Examples at his fingers ends. As of *Candaules* in *Herodi-*

[h] *Periculoſa eſt omnis viri de vxore ſua laudatio*, Lud. Vives de Offic. Mariti. l. 1. c. 6 p. 128.

tus

[g] Herod. l. 1. [i] Liu. Dec. 1. l. 1

tus, of *Collatinus* in [i] *Livy*, whose vnseasonable Praises of their Wiues wrought at length their owne overthrow, at the least wise much woe. It is true, Beloved, so they did, howbeit the Praises here intimated, they are not of that straine. *First* the *Children* rise vp, and call her *Blessed*, when being come to sufficient age, they remember not so much the long [m] *Toyle* of *Ten Moneths* wearysomnesse which their Mothers endured for them in their *Womb*, as the Benefit of *Education* their *Mothers* bestowed on them, their *Fathers* dead and gone. And indeed we of this *Place*, I meane a many of vs, if any *Children* in the worlde, haue greatest cause of all, to remember this BENEFIT. As touching the bearing of vs in their *Wombs*, what is it they specially do, which all Women else whatsoever, performe not aswel as they. They all of them beare, & bring into the world (doubtlesse all *Mothers*) but our Mothers besides their Bearing, and Bringing vs into the world, when they haue *vowed* vs to the *Lord*, and brought vs hither, and to such like *Places*, as did [n] *Hannah* her *Samuel* to *Silo*, and themselues though but [o] *Marthaes* in respect of their owne Vocations, haue notwithstãding provided for vs even *Maries* Coyce, how are they ever to be blessed by vs. Blessed by vs in their *Liues*, blessed by vs after their *Deathes*, & consequently in their *Memories*, who (poore Soules) did so much for vs, and saw so slender recompence before their Departure hence. It is a golden passage which [p] S^t *Austen* hath concerning his *Mother*, and I doubt not but a many of vs may apply it to our owne. *I*, [p] saith S^t Austen, *will not forget to set downe in writing whatsoever my Minde is in trauaile concerning my Mother thy Seruaunt, which brought me forth both according to the Flesh into this Life temporall, as also according to the Spirit into Life eternall.* Happy *Mother*, happy *Sonne*, and by so much the more, more happy *Mother*, in that thou hadst so happy a *Sonne*, such a Publisher of thy Praises.

[m] *Matri longa decem tulerunt fastidia menses.* Virg. Eclog. 4

[n] 1. Sam. 1. 24 [o] Luk. 10. 24.

[p] *Non præteribo quicquid mihi Anima parturit de illa famula tua quæ me parturivit & Carne, vt in hanc temporalem, & Corde, vt in æternam lucem renascerer.* Aug. Confess. l. 9. c. 8. p. 111.

Concerning the *Husbands* Prayses, they are not vnsea-

sona-

ſonable in this kinde, nor is *Folly*, and *Lightneſſe*, the cauſe of them. They are his Wiues vertuous *Actions* which having beene many, and manifolde, hee cannot chooſe but in his *Life* time adorne with good Wordes, and at his *Death* (if he dye before her) with a goodly Portion conuenient for her.

And thus, Beloved, haue we ſeene the ſeuerall *Properties* of a vertuous *Woman*. Not that ſhe is not Vertuous, who hath not all theſe, for all and euery of theſe, belong not to all *Women*. King Salomon deſcribes in this place a *Woman* of Account, of Place, and of Reputation, as is to be ſeene by ſome *Particulars*, howbeit there are beſides many other *Qualities* here mentioned, which may befit any Woman, and ſuch a *Woman* as hath ſuch *Qualities* is that *Wiſe one* my Text ſpeakes of. All which if they ſeeme to many to bee remembred of vs, I will reduce them vnto *Seaven*, even to thoſe *Seaven* which Reuerend *Hooker* commended in One of his owne Flock. *Shee lined a Doue*, [r] ſaith he, *and died a Lamb. And if amongſt ſo many Vertues, harty* DEVOTION *towards God, towards Poore tie tender* COMPASSION, MOTHERLY AFFECTION *towards Seruants, towards Friends euen ſerviceable* KINDNES, *milde* BEHAVIOVR, *and harmeleſſe Meaning towards all. If where ſo many Vertues were eminent, any bee worthie of ſpeciall mention, I wiſh her deereſt Friends of that Sex to be her neereſt Followers in two things,* SILENCE, *ſauing only whē Duty did exact ſpeech, and* PATIENCE *euen then when extremitie of Paines did enforce Griefe.* If theſe *Seaven* ſeeme to many too, I will reduce them but to *Foure*: RELIGION, GOOD-HVSWIFRY, SILENCE, and CHARITIE. They that haue theſe *Foure*, and continue therein, they I dare bee bold to ſay, are the *Wiſe* here ſpoken of.

Where by the way, Beloued, we may note that *Beautie* is none of theſe *Vertues*, none of the *Properties* here ſpoken of, nor of the *Foure*, nor of the *Seaven*, nor of thoſe *Many* before mentioned. Nay it ſeemeth wiſe King Salomon

¶ Although our *Law* may ſeeme ſomewhat rigorous toward the *Wiues*, yet for the moſt part, they cā handle their *Husbands* ſo wel, and ſo dulcely, and ſpecially whē their *Husbands* be ſick, that where the *Law* giueth them nothing, their *Husbands* at their Death of their good will giue thē all. Sr. *Thomas Smyth. Commōwealth of Engl.* l. 3. c. 8.

[r] M Hooker. Remedy a. gainſt Sorrow and Feare, deliuered in a Funeral Sermon on Ioh. 14. 27. p 8.

mon did not only omit it of purpoſe, but gaue a Reaſon
[f] Prov.31.30. for omitting it, for he [f] ſaith immediatly after, *Fauour is deceitfull, and Beautie is vanitie.* As if he had ſaid. Would you know why amõg ſo many *Notes* & *Properties* of a *Vertuous Womã*, I haue omitted this of *Beautie?* It is a deceitfull *Note*, it is a vaine *Note*, it is a *Note* worth Nothing. And indeed, Beloued, ſo it is. Beauty is *Vaine*, & *Deceitful* too. *Vaine*, for it ſtandeth only in Mens opinions. She that
[t] *Nævus in articulo pueri delectat Alcgum. At eſt corporis macula Nævus. Illi tamen hoc Lumen videbatur.* Tull. de Nat. Deor. *l.* 1. And againe, *Conſiterã exorientem auroram &c. Mortalis viſus pulchrior eſſe Deo. Huic pulchrior Deo? at erat, ſi cut bodie eſt, perverſiſſimus oculis.* Tul. *Ib.*
[u] *Corporalia omnia proceſſu ætatis, aut ægritudinis inæqualitate marceſcunt.* Ambroſ. Hexam. *l.* 6. *c.* 6
[x] *Chryſ. in Eph. Hom.* 20.

is [t] Faire in one mans eye, is Fowle in an others: and there are none againe ſo Fowle, but they are Faire enough to ſome. Beſides that among the Blackamores the Blackeſt is the Faireſt. *Deceitfull*, for that Beautie when it is at the faireſt, is ſubiect to many Caſualties. One *Wem*, one *Wart*, nay one *Hayre* out of place, how of the moſt beautiful that is, may it make a deformed Creature. Over and aboue, that all [u] worldly Things, by reaſon of *Age*, or *Sickneſſe*, conſume, & wither away. Beſides that it is the cauſe of *Pride*, and *Arrogancy*, as *S. Chryſoſtom* [x] obſerueth, and a ſpeciall cauſe of *Iealouſie* too, & it pleaſeth, ſaith he, for a *Month*, perhaps for twain, it may be a whole *Yeere*, howbeit afterwardes the caſe is altered. Cuſtome makes it of leſſe eſteeme. But to returne vnto my purpoſe.

We haue ſeene, Beloued, one ſort of *Women* in my Text, namely the *Wiſer*: it may bee that after theſe, you care not much to ſee the *Other*. I will therefore ſhew you them in briefe. They are the *Fooliſh Women*, that either haue not theſe good *Properties* (or at the leſt wiſe, a *Many* of them) before alleaged, or that haue *Others* contrary to them. In a word. Is ſhe a wiſe Woman, that is *Religious*? Then *Shee* that never comes, or very ſeldome, to ſuch Aſſemblies as theſe are, or when ſhe comes, regards not, or what ſhee heareth, or what ſhe prayeth, *She* is the *Fooliſh*? Is *She* a wiſe Woman that is *Painefull* in her Vocation, that beſtirres her ſelfe all the day about ſome buſineſſe, or other, & ſeeth that her Servants ſo doe? then She that doth not
[y] Prov. 6. 10. ſo, that cares not which end goes forward, [y] *Yet a little*

ſleepe,

ſleepe, a little ſlumber, a little folding of the hands to ſleepe, *She* is the *Fooliſh*. Is *Shee* a wiſe Woman that is alwaies adorned with *Silence*, vnleſſe *Duty* to her Husband, & *Neceſſitie* to her Neighbours, and Friends, cauſe her to open her Mouth? Then She that *is babling and lowd, whoſe feete cannot abide in her houſe, now ſhee is without,* [z] ſaith Salomon, *now in the Streets, & lieth in wait at every corner*: *She* is the *Fooliſh*. Laſtly, is *She* a wiſe Woman that is *Charitable* towards the *Poore*, and turneth not her face from them but caſteth her *Bread* vpon the [a] *Waters*? Then She that is over-hard, and wil not part with what ſhe hath, and giues thē hard [b] language to, *She* is the *Fooliſh*. And thus hauing now ſeene who the *Wiſe* and *Fooliſh* are, let vs ſee in the next Place, the difference betweene them here made in regard of their diverſe *Actions*, in that the *One* of them is a *Builder*, the *Other a Plucker downe*. *A wiſe Woman buildeth her houſe, but the Fooliſh deſtroyeth it.*

[z] Prov. 7. 11.

[a] Eccles. 11. 4.

[b] *Si dare nihil placet, noli tamē maledictis proſequi. Si non vis naufragio. libe. rare, noli in profundum demergere* Chryſ. in Ioh. Hom. 76.

To Build an Houſe in the Scriptures, [c] ſaith one, *ſignifieth to enrich, & to preſerue it.* The Benefit of *Building* what it is, as there was never Age heretofore, better teſtified thē this, ſo is there no *Place* in the world againe, that wil better witnes the ſame vnto vs, thē the place wherin we liue. *There be Some,* [d] ſaith the Pſalmiſt, *that put their truſt in their Goods, and boaſt themſelues in the multitude of their Riches.* [e] *They thinke that their Houſes ſhall continue for ever: and that their dwelling places ſhall endure from one Generation to another, & cal the Lands after their own Names.* But goe we from one *Coaſt* to another, from *Citie* to *Coūtry*, frō *Gentry* to *Nobilitie*, & where are the dwelling *Places*, where the *Manſion Houſes* of Thouſands that heretofore haue been famous in their times. Only the Hovses of the Mvses here, that were built by glorious Founders ſo many hundred Yeeers agoe, thoſe wee ſee as they were at firſt, nay we ſee them far fairer, and ſo I truſt ſhall the *Ages* to come, as long as the [f] *Heavens* are aboue the Earth. Now thē as there is no place in the World that better te-

[c] *Ædificare domum in Scripturis ſignificat eā locupletare, conſervare*, Lavat. in Prov. 24. 3.

[d] Pſal. 49. 6.

[e] V. 11.

[f] Deut. 11. 21.

ſtifieth vnto vs then this, what the *Benefit* of *Building* is, ſo may it beſt of all put vs in minde of the *Building* here meant. For if ſo be Tully [g] ſaid true of Old men that they planted *Trees, the Benefit whereof Poſterity ſhould reape an other day: and they ſowed their Corne for the Gods, whoſe will it was that as they themſelues receaued from their Anceſtors, ſo they ſhould leaue ſomewhat alſo to Poſteritie that came after*: how ought our endeauours for our Families to be in ſuch ſort, as that they alſo after vs may reach to a many Generations? It was a barbarous Speech of *Nero*, who when he heard one ſaying,

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί,
When I am dead let all the world be burnt:

[h] anſwered againe in a trice,

Ἐμοῦ δὲ ζῶντος,
But while I liue, let all the world be burnt:

ſo loath was that Miſcreant, that any after ſhould ſurviue him. It is not ſo with a vertuous Matron. Shee as ſhee prouides for her owne time, ſo doth ſhe for Poſteritie too, & howſoeuer ſhee is not ignorant, that the [i] *World* indeed ſhall burne at the laſt, yet as long as the *World* laſteth, ſhe hath a care of Times to come. For to care but for the Preſent only, is the Ptopertie of Beaſts. This then it is which is by *Building* here intimated, ſhee conſidereth afore hand what is to be done, and ſhee buildeth vpon the [l] *Rocke*, euen the *Rocke*, CHRIST IESVS.

Non ſic Impij, nõ ſic. As for the Vngodly [m] ſaith the Prophet, it is not ſo with them: nor is it ſo indeed with Fooliſh Women. They are iike the [n] *Raine*, and *Flowds*, and *Windes*, that beat vpon their owne Houſes. Nay they pull them downe at once, and make a quicke riddance. Even as *Sampſon* in the Booke of Iudges [o] pluckt downe the *Houſe* on his own head. Which yet I would not haue ſo to be takẽ, as if their material Houſes ſo fel, nay it may be the Houſes in that kind may ſtand ſtrongly enough, and yet their Miſtreſſes deſtroy them too. For as *Iob* diſcourſing of

[g] *Tull. de Senect.*
[h] *Suet. in Nerone. c. 38.*
[i] 2. Pet. 3. 10.
[l] Mat. 7. 25.
[m] Pſal. 1. 5.
[n] Mat. 7. 27.
[o] Iudg. 16. 30.

of the wicked: *They waxe old* p ſaith he, *and grow in Wealth: their Seed is eſtabliſhed in their ſight with them, and their Generation before their eies. Their Houſes are peaceable without feare, and the Rod of God is not vpon them. Their Bullocke gendreth, and faileth not, their Cow calveth, and caſteth not her Calfe. They ſend forth their Childrē like Sheep, and their Sonnes daunce. They take the Tabret, and Harp, & reioyce in the ſound of the Organs. They ſpend their Daies in wealth, and ſuddenly they goe downe to the Grane*: So all this, and more then this, may be verified of theſe *Fooles*, & yet they *Deſtroyers* to, whether wee take *Houſe* here for *Family*, & *Poſterity*, as 2. Sam. 7. 18: or for *Subſtance*, *Goods*, and *Worldly Riches*, as Mat. 23. 14: or for *Soule*, and *Bodie*, our true *Houſe* indeed, 2. Cor. 5. 1. And ſo I come to her *Manner* of doing it, which is with her owne Fingers ends: *A wiſe Woman buildeth her Houſe, but the Fooliſh deſtroyeth it with her owne hands.*

p Iob. 21. 7.

q Pſal. 127. 1.

Except the Lord, q ſaith the Pſalmiſt, *build the Houſe, their labour is but loſt that build it*: thereby to intimate vntō vs, even in this caſe, that though r *Paul* plant, *Apollos* water, yet *God* muſt giue the increaſe; & ſ againe, *That neither he that planteth is any thing, neither hee that watereth, but God that giveth the increaſe.* And indeed, *Everie good giving, and every perfect Gift is from above, and commeth downe from the Father of Lights*, as ſpeakes the Apoſtle S^t *Iames*: howbeit when it is added here, that a *Fooliſh Woman* deſtroies her Houſe, then is it added withall, that Shee indeed doth it, even with her owne hands. So it is, it is even ſo, t *Perditio tua* (u ex te) *Iſrael: tantummodo in me auxilium tuum*: x O Iſrael, thou haſt deſtroied thy ſelfe, but in me is thine helpe, and indeed it is from our Selues that al our Harme commeth. *No Man is hurt*, ſaith S^t Chryſoſtom, *but only by himſelfe*, nor doth hee ſay it only in ſo many words, but he hath an whole y *Homily* thervpō. *The Divel* z ſaith a worthy Prelate of ours, *did not cram Eue with the forbidden Fruit, but when ſhe ſaw it, ſhe tooke it, and eate*

r 1. Cor. 3. 6.

ſ Ver. 7.

t Hoſ. 13. 9.

u *Ex te*, is not in the *Vulgar*, but it is commonly ſo alleaged: otherwiſe if wee read *Perditio tua Iſrael*: the Accent is to be in *ſi*.

x Our Laſt Tranſlat.

y *Quòd nemo leditur niſi à ſemet.* Chryſ. *Tom.* 5.

z B. Andrews Chriſts Combat with the Divel. *Ser.* 4. *p.* 52. *b.*

eate it. So the Divel, ſaith he, *when he entreth into the Soule of a Man, he doth not breake open the Doare, no, nor ſo much as draw the Latch, but when he commeth, he findeth it ſwept, and garniſhed, and ſo he goeth in.* Our Saviour in S^t^ *Lukes* Goſpell acquaints vs with the manner of it. *When the vn-*
a Luk. 11. 24. *cleane Spirit* a ſaith our Saviour, *is gone out of a Man* (meaning a *Woman* to) *he walketh through dry places, ſeeking reſt, and when he findeth none, he ſaith, I will returne to my Houſe, whence I came out. And when hee commeth, he findeth it ſwept, and garniſhed. Then goeth he, & taketh to him ſeaven other Spirits worſe then himſelfe, and they enter in, and dwell there, ſo the laſt ſtate of that Man, is worſe then the firſt.* Right ſo it is with *Fooliſh Women.* When the *Vnclean Spirit* is gone out of them, ſuppoſe by the *Preaching* of the Goſpell, or by ſome kinde of *Puniſhment* God doth ſend them (for when we his Miniſters can doe no good, he will ſometimes take the *Rod* into his owne hands) he *Walketh through dry places*: that is, he tempteth the *Hearts* of the Faithfull to ſee if he can harbour there, and when hee findes that he cannot, he hies him to his old hoame which he findeth *Swept*, and *Garniſhed*: *Swept* within, and *Garniſhed* without: Within, in reſpect of *Words*; Without, in reſpect of outward *Behavior*, both which when he ſeeeth they come not from the *Heart*, but that they are like
b Mat. 23. 27. b *Painted Sepulchers*, Faire without, but Fowle in the inmoſt Roome of all, then doth he aſſociate vnto him *Seaven* other *Spirits* worſe then himſelfe, ſuppoſe the Spirit of *Pride*, the Spirit of *Envy*, the Spirit of *Wrath*, the Spirit of *Avarice*, the Spirit of *Gluttony*, the Spirit of *Sloath*, and that which alwaies accompanies that Spirit, the Spirit of *Letcherie*, and they enter in, and dwell there, and ſo is the *Fooliſh Woman* in this kinde as was *Mary Magdalen* before her Converſion, poſſeſſed of no leſſe then Seaven Divels, *Mark.* 16. 9.

And thus, Beloved, haue you heard of two *Sorts* of Women, *Wiſe* and *Fooliſh*. You haue heard of the *Difference*, that

that is between them, the one a *Builder*, the other a *Plucker downe*. You haue heard in the third place of her *Manner* of Plucking downe, how it is done with her owne Hands. It is not beſides my Text, at leaſtwiſe beſides the Meaning of it, to tell you now as much on the other ſide of two *Sorts* of Men, *Wiſe* and *Fooliſh*: *Secondly*, of the ſelfe ſame Difference that is betweene them both: and *Thirdly*, of their Deſtroying to, how it is done with their owne Hands. But I truſt what hath beene ſpoken cõcerning the one *Sex*, the Other by way of Proportion will apply vnto themſelues: but ſtill with this ſpecial *Item*: that if *VVomen* be Fooliſh; if *VVomen* deſtroy; if *VVomen* doe it with their owne Hands; how much more ſhould Men be *Fooliſh*, how much more ſhould Men *deſtroy*, and how much more with their owne *Hands*, ſeeing Men haue the opportunity of deſtroying more in a *Day*, then hath a Woman in *Seaven Yeeres*. Beſides that as our Saviour [c] ſaith, *If the Light that is in thee be darkneſſe, how great is that darkneſſe*: ſo thou being the Head of thy Wife, if thou beeſt out of frame, the Caſe is farre more dangerous. *Vt in corporibus* [d] ſaith Pliny, *ſic in Imperio graviſſimus eſt Morbus qui à Capite diffunditur*. If the Diſeaſe bee a *Head Diſeaſe* it is the moſt daungerous diſeaſe that is. Nor ſhall it preiudice this Application that here is mention made of *Wool*, and *Flax*, of the *Wheele*, and the *Spindle*. *Neq; iſta Lanificia*, [e] ſaith S^t Auſten, *ſunt à Viris aliena*. Theſe very Matters concerning *Wool*, may beſeeme our owne *Sex* well enough. For *as the Yarne* ſaith he, *is wrapped about the Diſtaffe, & afterwards by lengthning out, and by being made a Threed, is wound vpon the Spindle: ſo our Good VVorkes, and Good Deeds ſhould be in the Spindle, not in the Diſtaffe, that is, they ſhould be ſuch as haue paſt our Hands already, they ſhould not bee ſtill to come*. His Reaſon is, that being now of ability to doe good works, & neglecting the opportunity, we may chaũce not to haue the like times offered hereafter againe vnto vs. To draw then towards an end, and to apply what hath

[c] Mat 6.23.

[d] *Plin. Epiſt. l. 4. ep. 22. A Capite bona valetudo.* Sen de Clement. *l. 2. c. 2.*

[e] *Aug de Temp. Ser. 217. p. 766*

hath beene ſpoken to both your *Sexes* at once.

His *Excellent Maieſtie* in that Golden Booke of Inſtructions to PRINCE HENRY (whom our manifold *Sins* would not ſuffer to continue longer amongſt vs) among many admirable Paſſages therein, worthy to be written in Letters of Gold, *VVould you ſee,* [f] ſaith he, *how Good Men are rewarded, and VVicked punished? Looke the Hiſtoricall Parts of the Bookes of Moſes, together with the Hiſtories of Ioſhua, the Iudges, Ezra, Nehemias, Eſther, and Iob: but eſpecially the Bookes of the Kings, and Chronicles, wherewith yee ought to be familiarly acquainted: for there ſhall you ſee* YOVR SELFE *as in a Mirrour, in the Catalogue, either of the Good, or the Evill Kings.* Beloved, ſuffer me with a little alteration to ſay as much concerning *Your ſelues.* There being in this world two Sorts of *Men* and *VVomen*, *VViſe* and *Fooliſh*, & the one Sort being *Builders*, the other *Deſtroyers*, would you ſee how the *VViſe* are rewarded, the *Fooliſh* puniſhed? Look the Hiſtoricall Parts of the Books of *Moſes*, togither with the Hiſtories of *Ioſhua*, the *Iudges*, *Ezra*, *Nehemias*, *Eſter*, *Iob*, the Bookes of the *Kings* & *Chronicles*, but eſpecially the *Booke* of *Proverbs*, wherewith you ought to be familiarly acquainted, for there ſhal you ſee *Your ſelues* as in a Mirrour, either of the *VViſe* or *Fooliſh Men*, or of the *VViſe* or *Fooliſh Women*. But I hope all of you that here are, are rather of the *VViſer* Sort, and ſo ſhall you prooue your ſelues, if you bee *Builders*, not *Deſtroyers*, and *Builders* ſhall you be if you liue and loue together. *They that are Bretheren,* [g] ſaith an ancient Writer, *howſoever they be borne of one, yet therefore are they borne, that they may betake themſelues to diverſe wayes: but Man and Wife howſoever they be borne of Divers, yet therefore are they borne, that they ſhould both agree in one.* Let them then, Dearely Beloued, diſagree with one another, let them be alwaies *wrangling*, and *brangling*, and *ſnarling* and *biting* too, who knowe not the worth of this Eſtate: who knowe not how it is [h] honourable, and was inſtituted

[f] ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, or his Maieſties Inſtructions to his deareſt Sonne *Henric* the *Prince* Lib. 1 p 9 Edi. 1603.

[g] *Chryſ. Op. Imperfect. in Mat. 19. Hom. 32.*

[h] Communion Booke in Matrimon.

ted of God in Paradice, and that in the time of Mans innocency: how it ſignifies to all that be married the Myſticall Vnion that is betwixt Chriſt, and his Church, and was adorned and beautified, not only by our Saviours Preſence but with the firſt Miracle he ever wrought: in a word, who enterpriſed it at the firſt, and tooke it in hand, not reverently, diſcreetly, adviſedly, ſoberly, and in the feare of God, but indiſcreetly, vnadviſedly, lightly, and wantonly to ſatisfie their carnal Luſts, & Appetites like bruit Beaſts that haue no vnderſtanding. As for thoſe on the contrary who being HVSBANDS, [l] *loue* their *Wiues*, and are not bitter vnto them, that [m] *loue* them as our Saviour loued the Church, or as they [n] *loue* their owne Bodies, or as they [o] *loue* their owne Selues: and thoſe who being WIVES, [p] *feare* their *Husbands*, & [q] *ſubmit* themſelues vnto them as it is comely in the Lord; I, that [r] *ſubmit* themſelues vnto their *Husbands* as vnto the Lord; I, even as the [s] *Church* is in ſubiection to Chriſt, even ſo are they to their *Husbands* in every thing, Happy, thrice Happy are they, if they thus continue with one another. *What knoweſt thou ô Wife,* [t] ſaith the Apoſtle, *whether thou ſhalt ſaue thine Husband? or what knoweſt thou ô Mã whether thou ſhalt ſaue thy Wife.* And indeed who knoweth whether the *Vertuous behaviour* of a *Wife* may better recall a *deboſht Husband* then all the Sermons may be made him: or the exceeding *Patience* of an *Husband* more availe with a *wayward Wife* thẽ al the Precepts may be giuen her. As for Such on the other ſide whom an vnſeparable *Tie* of true *Loue* holdes together, nor is that *Loue* of theirs diſſolved by *Chidings*, *Squablings*, and *Brawlings*, as long as they both ſhall liue, they are more then thrice Happy:

[u] *Fælices ter, & amplius,*
Quos irrupta tenet Copula: nec malis
Divulſus querimonijs
Suprema citius ſolvet Amor die.

I will end with that of the Apoſtle S. Paul: [x] *Let every one*

[l] Coloſſ. 3. 21. Epheſ. 5. 25.
[m] V. 28.
[n] V. 33.
[o] Epheſ. 5. 33.
[p] Coloſſ. 3. 18
[q] Epheſ. 5. 22.
[r] V. 24.
[s] 1. Cor. 7. 16.
[t] *Horat. Carm. l. 1. Od. 13.*
[u] Epheſ. 5. 33.

loue his Wife euen as himselfe, and let the Wife see that shee feare her Husband.

And thus much of the *First* of those three seuerall States and Conditions of Men in the true Relation whereof, and respectiue carriage on either side, the Benefit of *Church*, and *Commonwealth* doth much consist: MAN and WIFE. The Fruit of Marriage is *Birth*, and the Companion of Birth *Trauaile*, and the End of Trauaile *Children*, who are as S. Ambrose [y] speakes, in respect of their Mothers, *Stipendia Fœminarum Militiæ*, The wages of Womens warfare, in respect of their Fathers, as [z] speakes the Prophet David, *Sicut nouellæ Oliuarũ in circuitu Mensæ tuæ:* [*] Like the Oliue Branches round about his Table. I, presupposing that God hath blessed you with a many *Branches* in this kind, or with some *One*, or *Other*, at the least, bee it an *He*, or be it a *She*,

Parvulus Æneas, aut *Filia dulcior illo*,

will make it Godwilling, my next care, to entreate of those your *Children*, and of the true Relation, and respectiue Carriage that is, or is to be, betweene *You* and *Them*, *Them and You*.

In the meane time, God so blesse vs, and the Seed that that hath beene sowne, &c.

[y] *Ambr. in Luc. Li. 1. p. 13.*
[z] Ps. 127. 3. Vulg.
[*] Ps. 128. 3.
Iuuenal. Sat. 5.

PARENTS AND CHILDREN

Chriſtmas Day, Decemb. 25. 1613.

For I know him that he will command his Sonnes, and his Houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe, and iudgement, that the Lord may bring vpon Abraham, that he hath ſpoken vnto him. Gen. 18. 19.

THeſe wordes, Right Worſhipfull, and dearely Beloued in our Saviour Chriſt, as they are a Sequence of thoſe which went before, ſo they repreſent vntō our view Foure kindes of ſeverall Perſons. *Firſt*, the Perſon of the *Lord*, I; *For I knowe*. *Secondly*, the Perſon of *Abraham*, *Him*, and *He*; *For I knowe Him, that Hee will command*. *Thirdly*, the Perſons of his *Children*, Male, and Female, comprehended in the word *Sonnes*; *His Sonnes*. *Fourthly*, the Perſons of his *Servants*, Men and Maides; *And his Houſhold after him*.

Firſt, for the Perſon of the *Lord* here, who was indeed God Almightie, we are firſt of all to conſider why He appeareth in this place. The Story is famous. It was to deſtroy whole *Cities* of Men, that were at that time of a moſt deboſht behauiour. The Lord himſelfe relates the Cauſe in the next two Verſes to this my Text. *Becauſe*, [a] ſaith the Lord, *the cry of Sodom, & Gomorah is great, & becauſe* [a] Gen. 18. 20.

their Sin is exceeding grievous. I will goe downe now, and ſee whether they haue done altogether according to that Cry which is come vnto me, and ſ not, that I may know. So that the wickedneſſe of thoſe ROARING BOYES (pardon me if I vſe this Phraſe, of thoſe daies Miſcreants, the *Cry* of *Sodom* here calls it to mind) cauſed the *Lord* to come from *Heaven*, nay it cauſed HELL to come from *Heaven*, for ſo *Salvianus* ſpeakes in one, or two places. *Hée ſent Hell,* [b] faith he, *out of Heaven vpon a wicked People.* And againe in another [c] place: *That People ſo ill deſerued of God aboue, that that Hell which is reſerued for the Iudgement to come, they endured even in this World.* But thus much of the *firſt Perſon*, the Perſon of the *Lord*, and why he appeared here in this place.

[b] *Super impium Populum Gehennam miſit è Cœlo.* Salv. de vero Iudic. & Prov. Dei. l. 1. p. 53.

[c] *Tam malè de Deo meruit, vt Gehennam quæ in futuro Iudicio datur, etiam in hoc Sæculo ſuſtineret.* Salv. lb l. 4 p. 132.

The *ſecond Perſon* is the *Perſon* of *Abraham*, *Abraham* the Father of the Faithfull. So wel knowne vnto God as one [d] *Friend* to another: nay better knowne then ſo to. *Abraham* was knowne vnto God as David was, and David was ſo well knowne, that ſpeaking of himſelfe, and of the knowledge God had of him, *O Lord,* [e] ſaith hee, *thou haſt ſearched me out, and knowne me, thou knoweſt my downe ſitting, & my vpriſing, thou vnderſtandeſt my thoughts long before. Thou art about my Path, and about my Bed, and ſpieſt out all my waies. For loe, there is not a word in my Tongue, but thou O Lord knoweſt it altogether. Thou haſt faſhioned me behind and before, and laid thy hand vpon me.* And again a little after, *My Bones,* [f] ſaith he, *are not hid from thee, though I be made ſecretly, & faſhioned beneath in the Earth. Thine eyes did ſee my ſubſtance, yet being vnperfect, and in thy Booke were all my Members written.* Though why doe I ſpeak of ſuch a Knowledge? Every Man is thus knowne, aſwell the *Wicked*, as the *Godly*, Abraham was knowne to God after a more peculiar kind of ſort. God in this place giues him a SCIO: *Scio enim quod præcepturus ſit Filijs ſuis* and ſo forth. *Scio.* It is (as it were) an Academicall kind of Knowledge, *Tùm Moribus, tùm Scientia,* a knowledge

[d] *Eſay. 41. 8.*

[e] *Pſ. 139. 1.*

[f] *Pſo 139 14.*

of

of Abrahams Sufficiencie both for Life, & true Learning.

The *third Perſons* were his *Children*, Male and Female, which though he had not in the Plural Nomber now at this time, but only One, namely *Iſmael*, yet are they intimated here in this place by the Name of *Sonnes*. An vſuall Phraſe throughout the Scriptures, when vnder the Name of *Sonnes*, both Sexes are compriſed, as *Prov.* 10.1, *Rom.* 8. 14, and *Rev.* 21.7. I ſpare to alleage the Places.

The *fourth*, and *laſt* kinde of *Perſons* here mentioned, were his *Servants*, Men and Maidens, & of thoſe it is likely he had great ſtoare, for they are ſaid to bee many, both Men-Servants, and Maid-Servants, *Gen.* 12.16.

Of all the *Perſons* here ſpecified, I intend Godwilling to ſpeake at this time, of thoſe in the ſecond, and third Place only, namely of *Abraham*, and his *Sonnes*: vnder which Name of *Sonnes* as wee ſhall compriſe all *Children* whatſoever, ſo ſhall we comprehend all *Parents* vnder the Name, and Perſon of *Abraham*. Now then as touching the words: *For I know him that he will command his Sonnes, and his Houſhold after him, that they keepe the way of the Lord, to doe Righteouſnes, and Iudgement, that the Lord may bring vpon Abraham, that he hath ſpoken vnto him.*

Why the Lord here appeared to *Abraham*, you haue heard before, namely to deſtroy whole Cities, *Sodom* and *Gomorah*, and Others annexed thervnto. Now as the Prophet *Amos* ſpeaks in his § Propheſie, *Surely the Lord God will doe nothing, but hee revealeth his Secrets vnto his Servants the Prophets*; So did he purpoſe nothing now at this time which he acquainted not his *Seruant* Abraham with, for ſo is Abraham ſtyled, *Gen.* 26.24: nay Abraham a *Prophet*, for ſo he calleth him, *Gen.* 20. 7: nay Abraham his *Friend*, for ſo is hee called to, *Eſay* 41.8. VVhy hee ſhould acquaint Abraham herewith, hee alleageth in this Chapter two ſeveral Reaſons: the *Former* in the eighteenth verſe, namely, for he had already vouchſafed him a ſingular Priviledge of Honour, ſeeing that Abrahã ſhould

§ Amos 3.7.

be a great, and a mighty Nation, and all the Nations of the Earth ſhould be bleſſed in him: the *Secõd*, in the Nineteeth Verſe which is the Words of this my Text, namely, for that his Poſterity ſhould reape the profit of it, by reaſon of thoſe good Inſtructions that Abraham would giue them thereupon. This *Second* Reaſon is the Summe of thoſe Wordes that at this time I haue read vnto you, out of which may you be pleaſed to obſerue three ſpeciall Points. *Firſt*, the Authority which God and Nature haue given to Parents over their Children in the bringing of them vp: *Secondly*, the Duty that Children owe, and ought to perfourme vnto their Parents: *Thirdly*, the Bleſſing that doth enſue vpon all ſuch Parents, as take ſuch care in the bringing vp of their Childrē. Of every of theſe in their ſeverall order, and Firſt of that Authority which God, and Nature haue given to Parents for the bringing vp of their Children. *For I know him that he will command his Sonnes, and his Houſhold after him, that they keepe the way of the Lord, to doe Righteouſneſſe and Iudgment, that the Lord may bring vpon Abraham that he hath ſpoken vnto him.*

Being to ſpeake of that prime Authority which God and Nature haue given to Parents for the bringing vp of their Children, whence may we better deriue the Ground of that which ſhalbe ſpoken, then from thoſe two TABLES of Stone written (as *Moſes* teſtifieth) by God himſelfe. Whoſe *Finger* if not long before, was ſuch an abſolute teſtimony of Gods extraordinary favour towards *Moſes*, and towardes *Aaron*, Exod. 8. 19: the ſelfe ſame *Finger* pointing out in thoſe *Tables*, the Perſons of our Parents, neceſſarily argueth, & by good conſequence, their more then ordinary Prehemittence over vs. And firſt to come to the very *Place* which they haue in thoſe Tables, it is not amiſſe that *Philo Iudæus* obſerues, how it is there placed betwixt our Duties to *God*, and to our *Neighbour*: for that our Parents, ſaith he, participate of *God*, & *Man*. Of *Man*, in reſpect of their Bodies which are but corruptible: of *God*,

[b] Exod. 31. 18.

[1] *Philo Iud. Lib. de Decal.*

God, for that in begetting vs, they reſemble him the Maker of all. And this Commandement[l] ſaith *Luther*, immediatly followeth thoſe former concerning God, for becauſe *Parents* are Gods *Vice-Gerents*, and therefore as God himſelfe, ſo is his *Vice-Gerent* to be honoured. Now if ſo be according to our Saviours[m] words, *To be ſet higher, is to haue worſhip in the preſence of them that ſit at Table*: and higher this *Precept* could not haue beene, God himſelfe at Table with it, God placing it ſo neere himſelfe, even as *Darius* would haue done *Zorobabel*, 1. *Eſd.* 4.42, what eſtimation it ought to haue, hee is more then blind that cannot ſee. But whatſoever there *Place* their be, let vs come to the *Honour* ſpecified, and commaunded in that place, and thereby as by a better Inſtrument take the *Height* of their *Preheminence*.

[l] *Luth. Tom. 1. in Precept. 10.*

[m] Luk. 14.10.

Honour as it is commonly given to Men of more Vertue then ordinary, ſo is it as commonly preſumed a Signe of more then ordinary Merit. But herein hath beene a Point of no ſmal incongruity, that they who haue cõmended Honour ſo much, haue bin to partial in defining who they are that ſhould be honoured. Even our *Ariſtotle* as *Plutarch*[n] reports, gaue counſaile to King Alexander, *to honour, and reſpect the Gracians as his Friends, but to beare himſelfe towardes the Barbarians, as towardes Beaſts and Plants*. How much better had it beene ſaith an Other, (o *Eratoſthenes* by name) to haue made a difference betweene them both, in reſpect of *Vertue* and *Vice*, for that many a *Græcian*, might bee wicked, and many a *Barbariã*, good. And indeed had Prerogatiue of *Country*, as *Ariſtotle* would, beene ſo greatly to be accounted of, *Themiſtocles* anſwere to him of *Seriphus* had not beene ſo much accounted of by[p] *Cato*, nor[q] *Africke* that was ſo rude, and ſuch an Enemy to good Learning, had yeelded vs S^t *Auſten* ſuch a Pyllar of the Church. Againe, ſhould the *Vertuous* only be honoured as *Eratoſthenes* would, that reprehended *Ariſtotle*: I, and *Ariſtotle* himſelfe too would haue had

[n] *Plut. de Alex. Mag. Fort. Or. 1.*

[o] *Strab. Geogr. l. 1.*

[p] *Tully de Senect.*

[q] *Eraſm. Præfat. in Op. Aug.*

had them honored, when he ſpake like a [r] *Philoſopher*, not a *Counſellor*, like a *Scholler*, not like a *Courtier*, how ſhould we come ſhort of Duty to Parents, ſhould our Parents be Vicious, who be they what be may, are ſtill to be honored by vs. But of the *Honour* we owe them, hereafter: we are now to ſpeake of their *Preheminence*, and *Authority* over their Children: which as in ſome ſort it hath appeared to vs by the *Place* our Parents haue in the *Decalogue* of *Moſes*, and the *Honour* there ſpecified, ſo will it be vnto vs much more evident by the Word *Commaund* here in this Place: *For I know him that he will commaund.*

[r] *Ariſt. Ethic. l. 4. c. de Magnan.*

The Command of Parents over their [s] Children in ancient times was ſuch that being in want, and neceſſity, they might diſpoſe of their Children by laying them to pledge, or ſelling them out-right, as it ſeemed beſt vnto themſelues. Neither ſo only, but for [t] Criminal matters and Offences committed within doares, they were authorized to puniſh their Children, even with loſſe of very Life. *Patribus olim* [u] ſaith the Civil Law, *vitæ neciſq; poteſtas conceſſa eſt*. Fathers in times paſt had power over their Children for Life and Death. And therefore in the time of *Nature*, even before the *Law* was given, when *Juda* was told how *Thamar* his Daughter in Law had plaid the Harlot, without any other forraigne hearing, or carrying her before any other Magiſtrate: *Bring her forth* [x] ſaith he, *and let her be burnt*. Now if over a *Daughter* in *Law*, and a *Widdow*, a Father in thoſe daies had ſuch power, how much more over his owne *Children*, and ſuch as iſſued from his owne Loynes. True it is that in Continuance of time this abſolute *Power* of *Parents* was ſomewhat pared, and diminiſhed by the *Civill Conſtitutions* of *Princes*, who either thought it derogatory to their owne Authority, or by experience did finde it inconvenient, that a Power of that nature ſhould remaine in private hands, and ſo took from Parents their immediate vſe of the Sword: yet as well to keepe *Children* in awe of their *Parents*, as vpon a preſump-

[s] Mr Doctor Ryues ſometimes *Warden* of *New Coll.* in a Sermon at *St Maries*, vpon Ier. 35. 5. 6. 7. &c.

[t] *Cod. Lib. 4. tit. 44. L. Si quis*

[u] *Cod. Lib. 8. tit. 47. L. 10.*

[x] Gen. 38. 24.

ſumption that no man could hate him whom hee had begotten without iuſt and evident cauſe, the *Sword* of the *Magiſtrate* was ever ready at the requeſt of the *Father* to be vnſheathed againſt his Child, if ſo be he prooued diſobedient. Witneſſe the Example of one *Rhacoces* of whom [7] *Ælian* maketh mention, who brought his diſſolute, and diſobedient Sonne before the Iudges of the Country, deſiring that they would command him to be put to Death: which though they referred to *Artaxerxes* the Prince of that Country, & hee for that time forboare that Puniſhment, yet *Graviſſimam Mortem interminatus eſt*, ſaith *Ælian*, he threatned him a cruel kind of Death, if ſo be afterwardes hee ſhould bee delinquent in the like kinde of Crime againſt his Father. And leaſt it ſhould ſeeme that this was the Cuſtome of a barbarous *Nation* only, ſuch as that Country might ſeeme to be, we ſhall read of the ſelfe ſame Power graunted vnto Parents even in the [z] *Civill Law*. And herein the Civill Law is all one in effect with the very Law of God, which in the Booke of *Deuteronomy*, concerning ſtubborne and diſobedient Children, is thus ſet downe. *If any man*, [a] ſaith Moſes, *haue a Son that is ſtubborne and diſobedient, which will not harken vnto the voice of his Father, nor the voice of his Mother, & they haue chaſtned him, and he would not obey them, then ſhall his Father, and his Mother take him, and bring him out vnto the Elders of his Citie, and vnto the Gate of the place where hee dwelleth, and ſhall ſay vnto the Elders of his City: This our Sonne is ſtubborne, and diſobedient, and will not obey our admonition, be is a Riotour, and a Drunkard*: It [b] followeth, *Then all the Men of his Citie ſhall ſtone him with ſtones vnto death: ſo thou ſhalt take away evill from among you, that al Iſrael may heare it, and feare.* In which wordes, but that I haſten, I might obſerue vnto you many Points, as *Firſt*, the making equall the Mothers Authoritie with the Fathers, and the due reſpect of Children aſwel to the one, as to the other, a Point much neglected now adaies, whether the

7 *Ælian. Var. Hiſt. Li. c. 34.*

z *Digeſt. ad Legem Corneliam de Sicariis & Veneſ. & Cod. l 8. de Patria Poteſt. L. 3.*

a Deut. 21. 18.

b V. 21.

Fault is in the Child, or in the Father, or Mother herſelfe. *Secondly*, the ſole accuſation of the Parents, all ſufficient in it ſelfe without other proofe at all, to vnſheath the Sword of the Magiſtrate, and to cauſe execution to bee done. *Thirdly*, the Faults here mentioned which are no greater then Stubbornneſſe & Diſobedience in not being reclaimed from a diſſolute and riotous Life. *Fourthly*, the manner of his Death in that he was to bee ſtoned by ALL, as one that had offended in a Point that concerned all, or rather as a Monſter that was worthy to bee hated, and to be purſued by all. *Laſtly*, the Ends for which that Sinne of Diſobedience in Childrē was ſo grievouſly to be puniſhed, the which were two: *Firſt*, that Evill might be taken away from among them, intimating thereby that only for the Diſobedience of Children left vnpuniſhed, the Wrath of God lieth vpon a Land: *Secondly*, that all Iſraell might heare it, and feare, that is, feare to be found diſobedient to their Parents, whom God commanded to bee honoured. Now howſoever by Corruption of Time, or Decay of good Diſcipline, or vpon Reaſons ſeeming good to them that are in Authoritie, theſe Lawes, *Civill*, and *Divine*, are abrogated, and aboliſhed, yet the *Power* of *Parents* over their Children founded in the Laws of God, and Nature is ſtill the ſame, and the Sinne of Diſobedience as great as ever.

[c] *Appellatio iſta & pietatis, & poteſtatis eſt.* Tertul. de Orat. p. 657.

By all then that hath beene ſpoken, wee may all of vs perceaue that the Name of a *Father*, as [c] ſpeakes Tertullian, is a Name, *Non Pietatis ſolùm, ſed etiam Poteſtatis*: not of natural Affection only, but of Power: And commandeth ouer Childrē not only concerning inferiour Actions, as *that* Children in their *Marriage* were to be diſpoſed of by their Parents, at leaſt wiſe, not to marry without their Parents [d] Conſent: *that* Parents expelled their Children from houſe and home, as [e] *Manlius Torquatus* did *Syllanus* his Sonne for receauing of Bribes: *that* their very [f] *Vowes* made to God were all reverſible by the will of

[d] *Zanchius* nullifies all ſuch Marriages as are made without the conſent of Parents. *Zanch de Oper. Part* 3 *l.* 4 *c.* 1. *Theſ.* 8. *p.* 704. *Col.* 2.

[e] *Val. Max. l.* 5. *c.* 8.

[f] Numb. 30. 6.

of their Parents, if ſo be their Parents diſallowed them: but alſo concerning *Religion* too, their Parents being bound to teach it them, or by themſelues, or by ſome others. And this is that *Righteouſneſſe*, and *Iudgement* here ſpoken of in this place, *For I knowe him that he will command his Sons and his Houſhold after him, that they keepe the way of the Lord to doe Righteouſneſſe, and Iudgement. Righteouſneſſe* in regard of the Firſt Table, their Duty towardes God: *Iudgement* in regard of the Second Table, their Dutie towards their Neighbour. Or if they both belong to the Second Table, as [g] Some are of opinion, then is the Firſt by the Figure *Synecdoche* compriſed vnder the Second. So the Apoſtle to the Galathians: *All the Law*, [h] ſaith he, *is fulfilled in one word, which is this, Thou ſhalt loue thy Neighbour as thy ſelfe. All the Law*, ſaith the Apoſtle: which yet our Saviour [i] called but the Second Commandement.

[g] *Calvin in hunc loc.*

[h] Gal. 5. 14.

[i] Mat. 22. 39.

Neither was this Authoritie of the Parents expyred when as their Children came to Age, but where ever they liued, whatſoever became of them, Parents did evermore challenge this Right, and their Children held all that the Parents commaunded, both ſacred, and to be performed. True it is, that King Salomō gaue but little heed to a *Suit* his Mother made, but there was *Reaſon* of [l] *State* for it, who notwithſtanding as he was a Sonne, and out of matters of *State* how did he giue her all Reverence. *Bathſheba*, [m] ſaith the Scripture, *went vnto King Salomon, to ſpeake vnto him for Adoniah: and the King roſe to meet her, and bowed himſelfe vnto her, and ſate downe on his Throne, and he cauſed a Seat to be ſet for the Kings Mother, and ſhe ſate at his right hand.* And when She began to tel him that ſhe had a *Suit* vnto him: *Aske on my Mother*, quoth he, *for I will not ſay thee nay.* So that had her *Suit* beene lawfull indeed, Shee had obtained it without all doubt, but as for the *Suit* ſhe then made,

[l] *P. Martyr in hunc locum.* See Sr *Walter Raleighs* Hiſt. of the World Part. 1. Lib. 2. c. 1. §. 1. p. 495. 496.

[m] 1. Kin. 2. 19.

[n] *Non hos Vlyſſes, ſed negat Chalcas tibi,*

[n] *Senec. Troas. Act. 3. Sc. Matriu.*

It was not Salomon her ſonne, the Kingdome it ſelfe ſaid

nay vnto it. Nay, come we to Heathen Examples, & ſhall we not find in [o] Liuy how *Veturia* the Mother of *Coriolanus*, when neither the Ambaſſadours ſent vnto him, nor the religious perſwaſions of the ſacred Prieſts could incline vnto compaſſion, but needs he would force the City of *Rome*, and make it a pray vnto their Enemies, ſhall wee not find (I ſay) how *She* by her motherly Authoritie cauſed him to retire with all his Forces, and immediatly to depart? Come we to *Calanius* in the ſame [p] Story, who when his Sonne the valorous *Perolla* had reſolued to ſlay *Hannibal*, & came armed to that purpoſe, how did he immediatly diſarme him againe, and by the authoritie of a Father, how did he maſter that great heart, which daring (as the caſe then ſtood) to ſet vpon *Hannibal*, was not otherwiſe to be daunted with a world of Enemies. I omit to tell you here how the Parents authoritie over their Children was ſuch in times paſt, that their Commandement was a Law, not only for their Children whilſt they liued, but for their Childrens Children vnto many Generations after. It appeareth, as by the [q] *Recabits* who after the death of *Ionadab* held themſelues tied by their Fathers Precepts for the ſpace of three hundred yeeres: ſo alſo by the Children of *Iſrael*, who after the ſpace of foure hundred years, yet held themſelues tied by [r] *Iosephs* Will, & by the Oath of their Fore-fathers made vnto him, for the carying with them his Corps into *Canaan*. But thus much of that Authoritie which God and Nature haue giuen vnto Parents, for the Bringing of their Children vp. I come now vnto the *Second Point*, namely the *Duty* that Children owe, & ought to performe vnto their Parents, intimated alſo in the word, *Command: For I knowe him that he will command his Sonnes, and his Houſhold after him, that they keepe the way of the Lord to doe Righteouſneſſe, and Iudgement. For I knowe him that he will command.*

[o] *Liu. Dec. 1. l. 2.*

[p] *Liu. Dec. 3. l. 3.*

[q] *Ier. 35. 6.*

[r] *Exod. 13. 19.*

The Duty that Children owe, and ought to perfourme vnto their Parents, as it is intimated here in the word, *Com-*

Commaund (for in vaine are Parents to *Commaund*, vnles the Children be bound to *Obey*) ſo is it ſpecified to vs in the word [*Honour*] what kinde of Obedience that ſhoulde be, when as it is ſaid in the fift Commandement, *Honour thy Father and thy Mother*, Exod. 20. 12. Now for our better proceeding in this point, let vs *Firſt* conſider with our ſelues of how many ſeverall Parcels this Honour doth conſiſt: *Secondly*, the ſeverall Reaſons why ſuch Honour is commanded.

The ſeverall Parcels of this Honour are *Firſt*, Reverence; *Secondly*, Obedience; *Thirdly*, Gratitude. Firſt Concerning *Reverence*, it is that which the Faſhion, and Cuſtome of the Country doth vſually challenge, wherein ſuch Fathers, & Children liue. Be it *Capping*, or *Bowing* the Leg, or *Kneeling*, or whatſoever Geſture elſe, is to be performed by the Body. I, be our place never ſo great, either in Church, or Commonwealth, inſomuch as that our parents [f] *Sheaues* ſhould in ſuch reſpect reverence ours, and their *Starres* fall downe before vs (it was *Ioſephs* Dreame of his Parents, and ſo indeed it came to paſſe) yet are wee not to neglect this Duty; we are ſtill obliged to them in this Bond. I could here produce the Example of the ſelfe ſame [t] *Ioſeph*, of [u] *Salomon* before mentioned, of our Sauiour [x] *Chriſt* himſelfe, but I will goe no farther then our owne Country, and content my ſelfe with that Example which Shee hath afforded in like caſe. I meane the Example of *Sr Thomas Moore*, who being Lord Chancelour in his time, and conſequently in an Office next and immediate to the King himſelfe, & having his owne *Father* then living, and at that time a *Iudge*, for he was one of the *Iudges* of the *Kings Bench*, never went to *Weſtminſter Hall* to ſit in the *Chauncery* there, but [y] Firſt he would vp to the *Kings Bench*, where as his Father then ſate, and there on his *Knees* would aske him *Bleſſing* before a *World* of Lookers on. A worthy Patterne in thoſe daies for all ſuch *Children* as then lived, and no doubt a Terrour vnto ſuch as

[f] Gen. 37. 9.

[t] Gen. 46. 29.
[u] 1. King. 2. 19.
[x] Luk. 2. 51.

[y] N. H. L. D. His Newyeeresgift to M. William Roper. MS. *Vid. Stapl. de Trib. Thom. c. 1. p. 12.*

as ſhould ever in thoſe daies haue once come vnder his Fingers for miſdemeanour towards their Parents. True it is, our *Church* of *England* only, hath this [z] Cuſtome of *Aſking Bleſſing*, an Argument that the Children of our Church, ſhould be more conformable and dutifull, then any other of other Churches, being brought vp from their [*] tender yeeres in ſuch a comely, and decent behaviour. But I come vnto *Obedience*.

Over and beſides this *Reverence*, our Parents may challenge *Obedience* to, and *Obedience* wee muſt perfourme, leaſt with the Souldiers in S[t] *Mathews* Goſpell we bow the knee indeed, *Mat.* 27.29, and yet ſmite them with our Reeds to, *Mat.* 27.30. Howbeit concerning this Point, two divers and moſt repugnant *Opinions* there are, which in this caſe harme the Truth. *Some* mainetaine it to ſtand with all reaſon that Children ſhould [a] ſimply, & without exception, bee obedient to their Parents in all their Commandes whatſoever. For they hold it to be in the nomber not only of needleſſe, but hurtfull Curioſities to diſpute wherein, and wherein not, they that are Children ſhoulde obey. To this purpoſe they alleage that of the Apoſtle to the [b] Coloſſians, *Children obey your Parents in all things.* Howbeit Parents are *Men*, and haue their paſſions, by which they are oftentimes tranſported in their deſires beyond the Boundes of that which is agreeable to the Will of God. Now Chiidren are ſo in ſubiection to the Fathers of their Bodies, as that they may not forget their Duty to the Fathers of their Soules. *Honour thy Father* [c] ſaith S[t] Ierom, *ſo he endeavour not to withdraw thee from thy true Father indeed. Acknowledge ſo far forth Conſanguinity of Bloud, as long as he himſelfe ſhall acknowledge his Creator.* A Child in this caſe may ſpeake as [d] S[t] *Auſten* teacheth him: *To quidem habeo Genitorem ſed plus et tuum, & meum timeo Creatorem.* I acknowledge your ſelfe my Father indeed, but I feare him more, who is the Creator of vs both. And [e] S[t] *Ambroſe* to this purpoſe, *Debeo affectũ Parenti,*

[z] *Vid.* Mr Bũnies Corner Stone. l. 1. c. 5. §. 11. p. 110.

[*] *Adeo in teneris conſueſcere multum eſt.* Virg. Geor. l. 2.

[a] Hereof wee may read more in P. Ærodius a French Civilian in a Treatiſe of his which he wrote vnto his Ieſuited Sonne, and of late tranſlated into Engliſh by Mr D. *Budden.*

[b] Coloſſ. 3.20.

[c] *Honora Patrẽ tuum, ſed ſi te à vero Patre non ſeparat. Tam diu ſcito ſanguinis Copulam, quàm diu ille ſuum noverit Creatorem* Hier. ad Furiam de Viduit. Servand.

[d] *Aug. de Verb. Apoſt. Ser. 28. p. 265.*

[e] *Ambroſ. de Obitu Valentin.* 7.

Parenti, ſaith he, *ſed magis obſequiũ debeo Salutis Auctori.* I owe my affection to my Father, but my Service much more to the Author of my Salvation: & our [f] Saviour himſelfe alſo: *He that loveth Father, or Mother more then me, is not worthy of me.* And [g] againe, *If any mã come to me, & hate not his Father, and Mother, and Wife, and Children, & Brethren, and Siſters, yea, & his owne Life alſo, he cannot be my Diſciple.* Nay even in matters of the *Second Table* we may reneage our Parents to. Like as *Alexander* the Great, who when his Mother demaunded of him the Death of an Innocent, and taking it vnkindly that he had denyed her her Requeſt, ſaying withall that a *Sonne* ſhould deny his *Mother* nothing, who had borne him in her Womb the ſpace of nine Moneths: *Oh Mother* [h] ſaith Alexander, *I beſeech you aske of me ſome other Reward for thoſe Paines, for the Life of Man cannot be recompenced by any Benefit whatſoever.* As for that of the [i] Apoſtle, *Children obey your Parents in all things*, it is to be vnderſtood of al thoſe things which appertaine to the Right that Parents haue to command, as *Thomas Aquinas* well [l] obſerveth. Wherewith Cardinall *Bellarmine*, it ſeemes not fully ſatisfied, though the Anſwere might content any Reaſonable Body, will needs giue another though worſe, *Vel certè tenentur Filij*, [m] ſaith he, *per omnia Parentibus obedire, ſed dum parvuli ſunt:* Or we may ſay, ſaith he, that Children are held to obey their Parents in al things, but while they are but little ones. What? and no longer? Was not *Eli* puniſhed for not chaſtning his *Children*: and likewiſe his *Children* againe for not harkening vnto him, who (it may be) were as Bigge (though not as Old) as Cardinall *Bellarmine* himſelfe? *Notwithſtanding* [n] ſaith the Scripture, *they obeyed not the voice of their Father, becauſe the Lord would ſlay them.* So that it was not enough then to ſay with *Bellarmine* they were no longer little Ones: or with another in the [o] Comedy, *Iam exceſſit mihi ætas ex Magiſterio tuo:* Wee are now paſt your Government: no, they ſhould haue harkened

[f] Mat. 10. 37.
[g] Luk. 14. 26.
[h] *Amman. Marcell. l. 14.*
[i] Coloſſ. 3. 20.
[l] *Aquin. 2ª. 2æ. Quæſt. 104. Art. 5.*
[m] *Bell. de Monachis l. 2. c. 21. Vid.* D. Willets Synopſ. p. 298. Edit. 1600.
[n] 1. Sam. 2. 25.
[o] *Plaut. Bacchid. Act. 1. Scen. Iamdudum.*

kened to their Father, and ſo had they ſaved his Life, and their owne Liues to.

Others there are which by a ſilly Sophiſme, go about to elude all Fatherly Authority over their Children vnder this pretext and device. That if the Things which Parents command be *Good* in themſelues, wee ought to doe them, not becauſe they are commanded, but becauſe they bee good. But if they be *Evill*, then ought we not to do them, though our Parents command them to be done. To which it may be anſwered: *Firſt*, that the Diviſion is inſufficient, for beſids Things that are abſolutely Good, or Evill, there are a many which the [p] Grecians call [*] Ἀδιάφορα, or Μέσα, Things indifferent, and of a middle ſort, all which being neither ſimply *Good*, nor ſimply *Evil*, but as they come accompanied with their circumſtances which giue fōrme vnto all Morall Actions, are fit Subiects for the Commandements of Parents to worke vpon. Now in theſe things as S[t] Bernard [q] ſpeakes, *It is not fit that Inferiours ſhould preſcribe to their Superiors*: nay rather as One [r] ſpeaketh, *Quia Pater iubet obſequendum eſt*: we ought to obey for that our Father ſo commandes. *Secondly*, as touching the Things which are *Good* in themſelues, or as [s] S[t] *Bernard* cals thē, *Pura Bona*, Purely good, it cannot be denied, but that they muſt be done though they be not commaunded by our Parents: yea though our Parents doe forbid them. Yet it muſt be confeſſed alſo that the Parents Commaundement, comming vnto Things that are ſimply *Good* of themſelues ought to incite him that is moſt willing, and to redouble his alacrity in doing them. So that it cannot be ſaid of theſe, that there is no Obedience due to Parents, for notwithſtanding that the principall reſpect of our Obedience in ſuch things be carryed vnto God, yet nevertheleſſe for as much as God doth draw vs by meanes vnto himſelfe, of which our Parents are the chiefeſt, it muſt needs be that even in theſe Things wee muſt bee obedient to their Commādements, leaſt that neglecting the means ap-

[p] *A. Gell Noct. Attic. l. 2. c. 7.*

[q] *Fas non eſt ſenſum noſtrum præſcribere ſententiæ Superiorum.* Bernard. ep. 7. ad Ada. Monach.

[r] *A Gell. vbi ſupra.*

[s] *Bernard vbi ſupra.*

appointed by God, we faile for ever to attaine vnto them. Hence it is that the Lord, thus speaketh in this place: *For I knowe him that he will command his Sonnes, and his Houshold after him, that they keepe the way of the Lord, to doe Righteousnesse, and Iudgement.* Where wee see that the Things here mentioned for the Subiect of Abrahams Cōmand are *Para Bona*, those things which are purely good, namely to keepe the way of the Lord, to doe righteously, and iustly. *Thirdly*, as touching Things that are simply Evil, our Parents I grant are by no meanes to be obeied: for such an Obedience should be ioyned with a greater Disobedience, and a seeming Pietie towardes our Parents, would be an open Impietie vnto God. *It is*, [t] saith S. Bernard, *a very overthwart kind of dealing to professe Obedience in those things wherein thou shalt be convinced, to breake thy superior Obedience for that which is Inferiour, divine Obedience for that which is humane.* And yet notwithstanding even in those things wherein we are not to harken to our Parents, there is a good * manner to bee obserued in the not doing of that which we are not to doe, though they command. For the Authoritie of a Father commanding that which is not to bee done, must rather bee reclined, then resisted, and the Evill that he commandeth, must bee relinquished rather, then reiected. For if that [u] saying of Tully be true, that *An angry Countenance towards our Parents is a breach of Duty*, how much more doe wee offend in this kind, if to the disappointing of our Parents Desires, we adde Protervitie, Stubbornnesse, and rude Behaviour, especially whereas the * Sweetnesse of the one may temper the Harshnesse of the other, and that by so doing wee well declare vnto our Parents, the Difference that wee make betweene them and other men. But thus much of *Obedience*.

[t] *Valde perversum est te obedientem profiteri in quo nosceris superiorem propter inferiorem, & divinā propter humanam solvere obedientiam.* Bernard *vbi supra.*

* *Parcendum paululùm verbis est: quia etiam in bona causa humilis esse, in quantum res finit, Filii apud Parentes debet oratio.* Salvianus *Ypatio & Quietæ Parent. p.* 10.

[u] *Vultu sæpè læditur Pietas.* Cic. pro Sext. Rosc. Amerin

* *Peto quidem veniam, quia irascimini: sed non possum dicere malum esse quod feci.* Again, *Quid feci? quid commeruì? Ignoscite quicquid illud est: veniam peto, etsi delictum nescio.* Salvian. *vbi supra, & p.* 11.

The third thing intimated in this Honour is *Gratitude*,

and *Gratitude* we muſt performe, not by ſaying vnto our Parents [x] *Corban*, that is, by the Gift that is offered by me, thou maiſt haue profit, no: that is Phariſaicall, Mat. 15.5. the very Fowles performe Gratitude vnto their Parents, and therefore *Pliny* writing of *Storks*: *Storks*, [y] ſaith hee, *keepe the ſelfe ſame Neaſt, and never change, and the young feed their Parents when they be old, as kindely as their Parents fed them when they were young.* A duty in our daies ſo growne out of kinde, that nothing is more common in the mouthes of many Parents, then to counſaile one another not to make their *Cradles* their *Heads*. Belike they haue ſeen too too many Exãples of Childrẽs Ingratitude in this kinde, who vtterly forgetting the *Wombe* that bare them, and the *Paps* that gaue them ſucke, haue prooued *Vipers*, rather then *Storks*, ſo impetuous haue they beene againſt their Parents. It was an vſuall Speech of old, & yet is to this day, *Ingratum dixeris, omnia dixeris*, Call a Body but vngratefull, and you call him all that naught is, you cannot call him by a worſe Name. Ingratitude indeed, is a Vice of Vices & hatefull to it ſelfe, *De Ingratis etiam ingrati queruntur*, [z] ſaith Seneca, even Vngrateful Men thẽſelues, will complaine of thoſe that are Vngratefull: and whereas ſome, ſaith an [a] Other, haue praiſed *Wrath*; ſome haue praiſed *Pride*; ſome, *Ignorance*; ſome, *Iniuſtice*; I, *Drunkenneſſe, Sloath, Folly*, haue had their *Homers* to ſet them fourth; never any man durſt venter to praiſe *Ingratitude*, nay rather, they lay on load of bitter Reproaches againſt it; how much more when it is towardes *Parents*, by whom we enioy what ever we haue, & therefore S. Auſten, *Cæninum eſt*, [b] ſaith he, *Parentes non agnoſcere*: to ſnarle againſt Father, or Mother, is the propertie of Cvrrs. What my *Sonne*? [c] ſaith Salomons Mother, and what the *Sonne* of my *Womb*? and what ô *Sonne* of my *Deſires*? Doubtleſſe, Beloued, ſo is every Sonne. Every Son that is, hath theſe Degrees of Compariſon. Hee is a *Sonne*, and a *Sonne* of the *Womb*, and a *Sonne* of his Parents *Deſires*,

[x] Of *Corban* ſee D. Reyn. Conf. c. 7. Diuiſ. 4. p. 322. who rendreth it there, *By the gift, thou ſhalt haue no profit by me.* And, *By the Gift, if thou haue any profit by me.*

[y] *Ciconiæ nidos eoſdem repetunt: Genetricum Senectam inuicem educant.* Plin. Hiſt. Nat. l. 10 c. 23.

[z] *Sen. de Benef. l. 3. c. 1.*

[a] *L. G. Gyrald. adverſ. Ingrat. p. 261.*

[b] *Aug. de Tem. Ser. 95.*

[c] Prov. 31. 2.

fires, and ſhould he prooue vngratefull to them? What, to thoſe whom he ought to *Reverence*? and what, to thoſe whom he ought to *Obey*? and what, to thoſe whom he can never *Recompenſe*? In a word, to thoſe whom by Gods expreſſe Commandement he ought to *Honour*? I will ende this Point concerning *Honour*, and the Precept of God that commandeth it, with that of Tertullian: *You may know* [d] ſaith he, *by the placing of every Commandement, the Maner; by the Order, the State; and by the Limits, the Dignitie of it.* So that ſeeing this Commandement of Honouring our Parents is placed before the Commandements of *Murder*, *Adultery*, and *Stealth*, wee may conclude that hee which honoureth not his Father, and his Mother, is worſe then a *Theefe*, worſe then an *Adulterer*, nay worſe then a very *Murtherer*. And thus much of the *Honour* commanded in Gods Law to be performed by vs towards our Parents: now as touching thoſe Reaſons in reguard whereof, this Honour is thus commanded us.

[d] *In prima ſanctiſſimæ Legis, in primis titulis cœleſtis Edicti, principalium vtiq; Delictorũ proſcriptione ſignatam, de loco mouendum; de ordine ſtatum; de conſinio Meritum cuiuſq; dignoſcas.* Tertul. de Pudicit. p. 630

The Reaſons no doubt are many, but wee may reduce them vnto Two: *Firſt*, in regard of *Bearing vs*: *Secondly*, of *Bringing of vs vp*, both ſpecified by the Sonne of Syrach: *Remember*, [e] ſaith he, *thou waſt borne of them, and how canſt thou recompence them, the things that they haue done? Remember thou waſt borne of them*: Ther's the former by way of Aſſeveration: *And how canſt thou recompence them, the things that they haue done*? Ther's the latter by way of Interrogation. A point I note the rather for that the *Vulgar* obſerues it not, and therefore reads it with leſſe grace, as *Ianſenius* himſelfe [f] ingeniouſly confeſſeth

[e] Eccluſ. 7. 28

[f] *Ianſen. in Eccluſ. 7. 29.*

Now in *Bearing* vs, our Mothers Paines ought by no meanes to be forgotten, which ſhould I endeavour to expreſſe what the ſelfe ſame Paines were, both *before*, or *at*, or *after* our Birth, I might indeavour aſwell to ſingle out vnto you the [g] *Sands* of the *Sea*. Sufficeth vs to knowe in generall, that the Lord himſelfe made Promiſe that hee would greatly increaſe their *Sorrowes*: and how hetherto

[g] *Nec Nomina quæ ſint eſt numerus.-- Quem quis ſcire velit, Libyci velit Æquoris idem Diſcere quàm multæ Zephyro turbentur arenæ.* Virg. Geor. l. 2.

hee hath kept his Promiſe with all the Women in the world, witneſſe ſince, as many of them as haue beene Mothers of any Children, vnleſſe perhaps wee may except the Mother of our Lord (whoſe *Nativitie* wee this Day celebrate) of whome, *Fulgentius* ſpeaking, *No heavineſſe*, [h] ſaith hee, *or Griefe, could poſſibly lay hold of her when ſhe conceaued, no ſorrow at all in bringing of him forth: For he that came to make the wofull World ſo full of ioy, it is not likely that he made ſad the Lodging of that Womb.* Howbeit this was not ordinary, & therfore our Saviour Chriſt: *A woman*, [i] ſaith he, *when ſhe trauaileth hath ſorrow, for that her Howre is come: but as ſoone as ſhe is deliuered of the Child, ſhee remembreth no more the anguiſh, for ioy that a Man is borne into the world.* Not that ſhee remembreth it no more at all, but in compariſon of the former Anguiſh, otherwiſe it is a long time after, that they recover their former Strength. So David deſcribing the Pangs that the Wicked haue in this World, thought good to fetch his Similitude from the Pangs that Women haue in that caſe, *Feare came there vpon them*, [l] ſaith he, *and ſorrow, as vpon a Woman in her Trauaile.* So [m] *Eſay*, ſo [n] *Ieremy*, ſo [o] *Hoſea*, ſo [p] *Micha*, when they would expreſſe, and deſcribe vnto vs the very depth of Sorrow indeed, ſtill inſtance in this *Sorrow*, howſoeuer the Egyptian Midwiues made when time was an honeſt lye, [r] *The Ebrew Women are not as the Women of Egypt, for they are liuely, and are deliuered yer the Midwife come at them.* I could tell you of [s] *Medeas* Speech in this caſe, and of the Practiſe of [t] *Elfred* king Alfreds Daughter, how hauing experimented once the Paines, ſhe tooke her leaue of them for ever after: but I ſpare your Eares in this place, and ſo much the rather for that Sinne hath made our Bringing forth ſo full of ſhame, that wee can hardly ſpeake [u] thereof (though never ſo warily) but

[h] *Nulla fieri grauedo potuit concipienti, nulla triſtitia parturienti: qui enim venerat triſte lætificare Seculum, Ventris non contriſtauit Hoſpitium.* Fulgent. Ser. de Laud. Mariæ, p. 636.

[i] Ioh. 16. 21.

[l] Pſ. 48. 5.

[m] Eſay, 13. 8. and 21. 3. and 42. 14.

[n] Ier. 4. 31. & 6. 24. & 22. 23.

[o] Hoſ. 13. 13.

[p] Mich. 4. 9.

[r] Exod. 1. 19.

[s] Ὡς γὰρ ἂν πρὸ δόξαιμι Σπάρτας φίλοις μᾶλλον ἢ τίκτειν ἄραξ. *Eurip. Med.*

[t] *Polid. Virg. Hiſt. Angl. l. 5. Affi. & Mon. p. 147. Edit. 1583.*

[u] *Magna diſputatio apud Medicos de diuulſione oſſium Ilium ab oſſe Sacro quo facilior via Fœtibus egreſſui ſit. Vid.* Ambroſ. Pareum, l. 23. c. 13. Sever. Pinæum *in Oper. Phyſiol. & Anatom. l. 2. c. 5. & 6.*

We

we may be thought by Women-kind to paſſe our Bounds. Come we then vnto the ſecond Reaſon in regard whereof Honour is due vnto our Parents, namely, in regard of Bringing of vs vp.

For the *Bringing of vs vp* from *Infancy* vnto *Childhood*, though the Mother hath the greateſt ſhare, yet afterwards till we come to Mans eſtate, and that we are able to ſhift for our ſelues, the Fathers care is as great as the Mothers, & both of them then provide together. The ardent Loue of the *One*, and conſtant Loue of the *Other*, how doe they ioine in vs ever after, and what ſpeciall care doe they both take that we may liue, when they liue not. I omit their *Coſts* and *Charges* in the Bringing of vs vp, and how they ſow (as it were) their Treaſure in ſuch like places as this is, much more profuſely, then the [x] Husbandman doth his Corne, even by *Buſhels* rather then by *Handfuls*. I, and a many of them not ſo much of their Aboundance which they haue, Ἐκ τῦ περισσεύοντος αὐτοῖς, as [y] ſpeakes our Saviour, that is of their *Superfluity*, as of their *Penury* and *Poverty*, and like that poore *Widow* in the Goſpell, all that they haue, even all their Subſtance, and how then can wee recompence them the things that they haue done? No, Beloved, we cannot poſſibly, nor could ever [z] any other before vs. No not *Æneas*, though hee bare his aged Father through the thickeſt of his Enemies: nor the *Young Men* of *Sicilia* that bare their Fathers through Flames of Fire: nor *Antigonus* that beſtow'd vpō his Father a whol Kingdome at once: nor *Manlius* that diſcharged his Father of an Inditement made againſt him, & conſequētly ſaved his Life. Al theſe they did but their duties, they received their owne * *Liues* from their Parents before, which if they had not had, they had never perfourmed theſe Actions. But thus much of the Duty that Children owe, and ought to perfourme vnto their Parents. I come now vnto the laſt Point, namely the *Bleſſing* that doth enſue vpon all ſuch Parents as take ſuch care in the Bringing of their Children

[x] *Manu ferendum non Thylaco.* Eraſ. Adag.

[y] Mark. 12.44

[z] *Senec. de Benef. l.3.c.37.*

* *Vitam accepit à Patre, quā niſi accepiſſet nulla dare beneficia potuiſſet* Sen. de Benef. *l.3.c.35.*

dren vp, and that in theſe words: *That the Lord may bring vpon Abraham that he hath ſpoken vnto him.*

What it was that was ſpoken to *Abraham*, & the Promiſe made vnto him here intimated, was made mention of before, Gen. 12. 2. *Get thee out of thy Country*, ſaith the Lord, *and from thy kinred, and from thy Fathers houſe, vnto the Land that I will ſhew thee, and I will make of thee a great Nation, and will bleſſe thee, and make thy Name great, and thou ſhalt be a Bleſſing.* This Promiſe was renewed, Gen. 13. 14, *Lift vp thine Eies now*, ſaith the Lord, *and looke from the place where thou art Northward, and Southward, and Eaſtward, and Weſt-ward. For all the Land which thou ſeeſt will I giue vnto thee, and to thy ſeed for ever. And I will make thy Seed as the Duſt of the Earth, ſo that if a man can number the Duſt of the Earth, then ſhall thy ſeed be numbred.* The Promiſe was made the third time, *Gen.* 15. 4. where when *Abraham* had ſaid to the Lord: *O Lord God what wilt thou giue me, ſeeing I goe Childleſſe, and ſo a Seruant of my houſe ſhall be mine Heyre: This man* ſaith the Lord, *ſhall not bee thine Heyre, but one that ſhall come out of thine own Bowels, he ſhalbe thine Heyre. Looke vp now vnto Heaven*, ſaith the Lord, *and tell the Starres, if thou able to number them. And he ſaid vnto him, ſo ſhall thy Seed be.* It was made alſo the Fourth time, *Gen.* 15. 18. It was made the Fift time, *Gen.* 17. 4. It was made the Sixt time, *Gen.* 18. 10. It was made the Seaventh time, *Gen.* 22. 18, where the Lord ſpeaking to Abraham, *And in thy Seed* ſaith he, *ſhall all the Nations of the Earth be bleſſed.* Now for an excellent Commentary of all theſe Places, eſpecially of this Laſt, we haue a worthy Paſſage of the Apoſtle *S^t Paul* in his Epiſtle to the Galathians: *Now to Abraham*[a] ſaith he, *& his Seed were the Promiſes made. He ſaith not, And to the Seeds, as ſpeaking of Many: but, And to thy Seed, as of one which is Chriſt.* So that this was the Thing to be brought vpon *Abraham*, even our Saviour CHRIST IESVS, as if he had ſaid: *In thy Seed ſhall*

[a] Gal. 3. 16.

ſhall all the Nations of the earth be bleſſed: that is, I of meere Mercy doe promiſe vnto thee, that CHRIST ſhall come of thy Seed, who ſhall bring the Bleſſing vpon all Nations oppreſſed with *Sinne*, and *Death*. That is, which ſhal deliver the Nations from the Everlaſting Curſe of *Sinne*, and *Death*, receiving this Promiſe by Faith, *In thy Seed ſhall all the Nations of the earth be bleſſed*. In regard whereof our Saviour ſaid of *Abraham* vnto the Iewes: *Your Father Abraham reioyced to ſee my day, and he ſaw it, and was glad.* [b] Ioh. 8. 56.

What? & were all theſe Promiſes to *Abraham* alone? No doubtleſſe, no more then once it was meant to *Adam* alone, when as it was ſaid vnto him, *In the ſweat of thy face ſhalt thou eate bread*, Gen. 3. 19. *Abraham* here, as he was in this place the *Father* of the *Faithfull*, ſo hee ſuſtained their Perſons to, and therefore what was ſaid to him, was ſaid alſo to all ſuch Parents as would follow the Steps of faithfull *Abraham* in the Bringing vp of their Children. Like as ſpeakes the Apoſtle S[t] *Paul*, Rom. 4. 12, how hee was the *Father* of *Circumciſion*, not vnto them only which are of the Circumciſion, but vnto them alſo that walke in the Steps of the Faith of our Father *Abraham*, which he had when he was vncircumciſed. And againe in the three and twentith verſe, *Now it was not writtē for him only, that it was imputed to him for Righteouſneſſe, but alſo for vs, to whom it ſhalbe imputed for Righteouſneſſe, which beleeue as he did.* So was it ſaid to Ioſhua, [c] *I will not leaue thee, nor forſake thee*: but was it to be interpreted of *Ioſhua* alone? No doubtleſſe, for then the Apoſtle had done amiſſe, whē in his Epiſtle to the Hebrewes, he applyed it to any [d] *Hebrew*, any *Chriſtian* whatſoever. *Whatſoever things are written afore-time*, [e] ſaith the Apoſtle S[t] Paul, *are written for our Learning, that we through Patience, and Comfort of the Scriptures might haue hope*. And as *Whatſoever things* are written, ſo *Whatſoever Perſons* are mentioned to, in the ſelfe ſame Scriptures, they are there mētioned for our example, that we in them may ſee our ſelues, or to haue a [c] Ioſh. 1. 5. [d] Heb. 13. 5. [e] Rom. 15. 4.

Re-

Reward, if we doe well, or if we doe otherwiſe, to be puniſhed. Concerning *Puniſhment*, the Apoſtle S^t *Paul* tels vs, 1. *Cor.* 10. 6: concerning *Reward*, the Apoſtle S^t Iames, *Iam.* 5. 10.

And thus, Beloved, haue you ſeene effected, what I promiſed at the firſt. *You* haue heard of the Authority which God, and Nature, haue given vnto Parents over their Children, in the Bringing of them vp. *You* haue heard of the Duty that Children owe, and ought to perfourme vnto their Parents. *You* haue heard of the Bleſſing that doth enſue vpon Parents therevpon. And what, Beloved, ſhall I now ſay? The Application is ſoone made: Be you to your Children ſuch *Parents* as *Abraham* was, and you ſhall not want ſuch *Bleſſings* as *Abraham* had. Now that you may endeavour to bee ſuch, I will commend vnto you two Points, *Firſt*, that you remember with your ſelues who it is that hath made you Fathers of Children; *Secondly*, why and wherefore he hath made you ſuch.

If we thinke that to bee a *Father* is a neceſſary Conſequence of the *Marriage Bed*, a thouſand Inſtances in every Age may be yeelded to the contrary. Even *Abraham* here, of whom we haue ſpoken ſo much, after he had been marryed a long ſeaſon, how was he *Childleſſe* notwithſtanding. You heard euen now what he ſayd: *O Lord God* [f] ſayth he, *what wilt thou giue me, ſeeing I goe Childles, and the Steward of my Howſe is this Eliezer of Damaſcus.* I, & [g] *Abraham* ſayd againe, *Behould to me thou haſt giuen noe ſeed, wherfore loe a Servant of my Houſe ſhalbe mine Heyre.* You that are Childleſſe may imagine with what depth of ſorrow he thus ſpake. I for my part am perſwaded that every Syllable he vttered, had annexed therewith a Floud of Teares. What? *Abraham* Childleſſe, who had receaued ſo many ſeverall Bleſſings from the hand of God before? *Abraham*, who had otherwiſe the World at will, Rich in Cattell, in Silver, and in Gold, nay very Rich, Gen. 13. 2? *Abraham*, who had built an *Altar*, & called on the Name of

[f] Gen. 15. 2.

[g] V. 3.

of the Lord, Gen. 12.8? *Abraham* Childleſſe? when as [h] *Cham*, wicked *Cham*, had long before, *Cuſh* and *Mizraim*, and *Put*, and *Canaan*: and [i] *Canaan*, curſed *Canaan*, had *Zidon*, and *Heth*, and *Iebuſi*, and *Emori*, and a many other beſides? *Abraham* Childleſſe? I, Beloued, even *Abraham*, and ſo every Married man, vntill the Lord doe ſay vnto him as he did to Abraham, *I will certainely come vnto thee according to the time of Life, and Sarah thy wife ſhall haue a Sonne*, Gen. 18.10. *Loe Children*, [l] ſaith David, *& the Fruit of the Womb, are an Heritage, and Gift that commeth of the Lord.* And therefore Iacob, when Rahel ſaid vnto him, *Giue me Children, or elſe I die: What*, [m] ſaith hee, *am I in Gods ſtead, which hath withholden from thee the fruit of the Womb?* Indeed it is God himſelfe that withholdeth ſuch Fruit, and therefore the Prophet David [n] againe, *Hee maketh the barren Woman to keep houſe, and to be a ioyfull Mother of Children.* I, the Lord himſelfe of himſelfe, Eſa. 66.9, *Shall I cauſe to trauaile, and not bring forth? ſhall I cauſe to bring forth, and ſhall be barren ſaith thy God?* And indeed, how he cauſed to trauaile, and alſo to bring forth, witnes thoſe many Examples in holy writ, of *Rahel*, *Hannah*, *Elizabeth*, and the reſt, whoſe Barrenneſſe for a long time, he afterwards recompenced with admirable *Births*. Children then thus given to Parents, they are to remember in the next place, why, and wherefore they are given them.

[h] Gen. 10.6, v. 15.

[l] Pſ. 127. 4.

[m] Gen. 30. 2.

[n] Pſ. 113. 8.

The Prophet *David* when hee ſheweth vnto vs how they are an Heritage and Gift, that commeth of the Lord, inferreth immediatly thereupon, *Like as the Arrowes* [o] ſaith he, *in the hand of the Gyant: even ſo are the young Children. Happy is the Man that hath his Quiver full of them. They ſhall not be aſhamed when they ſpeake with their Enemies in the Gate.* Indeed the Church of God at that time had ſo many Bickrings with their Enemies, ſo many ſeverall Battailes did they fight, that no marvaile if they talked then of *Arrowes*, and *Quivers*, and *Enemies*, and of nothing but *War*. The caſe is now altered, wee now enioy

[o] Pſ. 127. 5.

the Time of Peace, and therefore *Arrowes*, and *Armour* ceasing, what more requisite now for Parents then to breed vp their Children, to the peculiar *Seruice* of God, as also of such *Peaceable Times* as God hath giuen vnto vs. Let vs remember then that our private *Families* are the Nurceries out of which our Children are to bee taken, either for *Church*, or *Commonwealth*. Such for the most part as we frame them at home, they prooue thẽselues abroad when once they goe into the World. The new [p] *Cask* will ever smatch of that wherewith it hath beene seasoned. Be it good, be it bad, that which was the first Liquor pleads Prescription to all other that ever after shall succeed. *It is good for a man,* [q] saith Ieremy, *that hee beare the Yoke in his Youth.* And the wisest that ever was to this purpose, *Teach a Child,* [r] saith he, *in the trade of his way, and when hee is old he shall not depart from it.* Thus *Daniel* was but twelue yeares old, when as he iudged those *Iudges* of Israel. *Salomon* himselfe about that age, when as he gaue that famous Sentence concerning the true *Mother* of the Child. Our *Saviour* himselfe at that age too, when he [s] disputed with the *Doctors*: The *Children* that cryed *Hosanna*, [t] perhaps not so old. *Timothy* was but young when hee was a Preacher of the Word, an Argument he was brought vp in it, when hee was but very young. *Continue thou,* [u] saith the Apostle, *in the Things which thou hast learned, knowing of whom thou hast learned them, and that thou hast knowne the Holy Scriptures of a Child. Of a Child*, saith our Translation, *From thine Infancy*, say the Rhemists, who yet cannot indure that Children should bee put to the Reading of the Scriptures. *Suffer little Children,* [x] saith our Saviour, *and forbid them not to come to me: for of such is the kingdome of Heavẽ.* Nay, but *we must not imagine,* [y] say the Rhemists *that in the Primitiue Church the translated Bibles into the Vulgar Tongues, were in the hands of every Husbandman, Artificer, Prentice, Boyes, Gyrles, Mistresse, Maid, Man,* and so forth. And what if we may not imagine that, by reason

[p] *Quo semel est imbuta recens seruabit odorem Testa diu.* Hor. Epist. *l.* 1. *ad Lollium.*

[q] Ier. Lam. 3. 7

[r] Prov. 22. 6. *Vid.* Dayes Diall *Preamb. Lect.* 1 p. 6.

[s] Luk. 2. 42.

[t] Mat. 21. 15. *Vid. Fulk in Rhem. Test. in* 1. *Cor.* 14. § 14.

[u] 2. Tim. 3. 15.

[x] Mat. 19. 14.

[y] *Rhem. Præf. in Test. Nou.*

ſon of the difficultie of procuring vnto them *Books*, (*Printing* at that time not invented) were they not neceſſary for them notwithſtanding? No, not for Boyes, & Gyrles, ſay they. Yes, S^t^ ſaith *Chryſoſtom*, And, [z] *Maximè Pueris*, Specially for BOYES, and GYRLES, for ſo much as that Age wants Wiſdome moſt, as alſo Diſcretion. But to returne where I left.

[z] Μάλιστα τοῖς παισὶ. Πολλὴ γὰρ ἡ ἄνοια ἐν ἐκείνῃ τῇ ἡλικίᾳ. (*Chryſ. in Epiſt. ad Epheſ. Hom.* 21 *p.* 193. *Edit. Verona.*

As it is our beſt way to traine them vp, while they are thus young, in all theſe Duties: ſo the neglect in you of this Dutie, will breed in your Children a neglect of their Duty towards your ſelues. Let me inſtance even in *David*. Who did ever more cocker his Son, then hee did *Ammon*? *He was loath*, ſaith One [a] Tranſlatiõ, *to greiue his ſon Ammon, becauſe hee was his Firſt-borne.* But what enſued thervpon? *Firſt*, Luſt; *Ammon* was in Loue, but that Loue was Luſt, for it was with his owne Siſter. *Secondly*, Hypocriſie; *Ammon* was ſicke for Loue. *Thirdly*, Inceſt; *Ammon* muſt needs lie with her. *Fourthly*, Murther; nay Parricide; for who would ſlay him but *Abſolon*; and after that a World of woe. Remember thẽ, dearely Beloued, as many of you as are Parents, that your Children are ſo many *Treaſures* committed vnto you by God himſelfe. Imagine he ſaith vnto you, when he giues you a Sonne, as was ſaid by the Prophet in an other [b] caſe, *Keepe this Man, if he bee loſt and want, thy Life ſhall goe for his Life.* And it ſeemes old *Elyes* Life ſo went indeed. *Ely* [c] ſaith the Scripture, *fell from his Seat backward by the ſide of the Gate, and his Neck was brokẽ, & he dyed.* Would you know the very cauſe? It was for he corrected not his Sonnes, as he ſhould haue done. *Behold*, [d] ſaith the Lord, *I will doe a thing in Iſrael, whereof whoſoever ſhall heare, his two eares ſhall tingle. In that day I will raiſe vp againſt Eli all things which I haue ſpoken concerning his Houſe: when I beginne, I will alſo make an end. And I haue told him, that I will iudge his Houſe for ever for the iniquitie which he knoweth, becauſe his*

[a] *Noluit contriſtare ſpiritũ Ammon Filii ſui, quoniam diligebat eum, quia Primogenitus erat ei.* 2. *Reg.* 13. 21. Vulg.

[b] 1. *Kin.* 20. 39

[c] 1. *Sam.* 4. 18.

[d] 1. *Sam.* 3. 11.

his Sonnes ran into a ſlander, & he ſtaid them not. Let them harken vnto this, and tremble, they that are Doating *Fathers*, and Cockering *Mothers*, who, nor will a many times come to Church themſelues, nor ſend their Children thither neither: nay, as it is in ſome *Cities*, that can eaſily bee contented their Children ſhould play in the *Church-yard*, even in time of *Divine Service*, or if they be at *Church*, even to ſport and play there alſo. Is this to acquaint them with *Religion* even from their *Youth*? Is this to call them to an Account what they there remember of a *Pſalme* that was ſaid, or of a *Chapter* there read? Bee it that Parents on workedaies cannot come to Church themſelues (the time there ſpent notwithſtanding is not long, it is in ſome Churches, ſcarſe halfe an Houre in a whole VVeeke) will they not ſee that their *Children* ſhall? But to leaue ſuch parents, and to come, Beloved, to your ſelues. Remember, I beſeech you, how your Children, are the Lords *Veſſels*, ordained to *Honour*: in any wiſe take heed they prooue not by your meanes *Veſſels of Clay*. Remember they are *Chriſts Lambs*: hee that ſaid vnto Peter, [c] *Feed my Lambs*, ſaid it alſo vnto Parents in regard of their owne Children, otherwiſe King Salomon would never haue ſaid: [f] *My Sonne keepe thy Fathers Commandement, and forſake not thy Mothers Inſtruction.* And againe, [g] *My Sonne heare thy Fathers inſtruction, and forſake not thy Mothers teaching.* And againe, [h] *A wiſe Son will obey the inſtruction of his Father, but a ſcorner will heare no rebuke.* Remember, I ſay, they are Chriſts *Lambs*, & therfore is it your Charge to ſee as many as belong to your ſelues to be led into wholſome Paſtures. They are the *Seed-Plot* of Heaven, indevour to water them with your owne hands. Their [i] *Angels* alwaies behold Gods face, they are the *Temples* of the Holy Ghoſt, ô ſuffer not the Foul Fiend to haue any poſſeſſion of them at all. Laſtly, they are by your meanes brought into the *World*, endeavour then to do your beſt to bring them forth to the *World* to come.

[c] Ioh. 21. 15.
[f] Prov. 6. 20.
[g] Prov. 1. 8.
[h] Prov. 13. 1.
[i] Mat. 18. 10.

So

So did S^t *Auſtens* Mother by her Sonne, and he came at length to be a Saint. *Sempiternam Salutem meam* [l] ſaith he, *charius parturiebat corde caſto in Fide tua.* And [m] againe, *Non enim ſatis eloquor quid erga me habebat animi, & quã-to maiore ſollicitudine me parturiebat ſpiritu, quam carne pepererat.* And [n] againe, *Que me parturivit & carne vt in hanc temporalem, & corde vt in æternam Lucem renaſcerer.* All which is this in effect: She bore him *Corporally*, & ſhee bore him *Spiritually*, her Care over him was ſuch as that ſhe was *Twice* a Mother to him.

[l] *Aug. Confeſſ. l. 1. c. 11. p. 50.*
[m] *Aug lib. Lib. 5. c. 9. p. 77.*
[n] *Aug lib Lib 9. c 8. p. 111.*

And here, Beloved, I ſhould commend vnto you that moſt auncient Eccleſiaſtical Practiſe, of CONFIRMATION, ſo much commended by al good [o] Writers, both *Old*, and *New*, which ſince His *Maieſtie* not long agoe hath cauſed his Sonne CHARLES our Hopefull *Prince* to receiue, & to be Partaker of, his Example, I truſt, ſhall ſo weigh with every of you, as that beſides you will be loath to hazzard the great Good that *Confirmatiõ* may bring to your Children in the bringing of them vp, whatſoever ſome greene and giddy *Heads* avouch to the contrary, beſides, I ſay, you will be loath to hazzard all this, you will hereafter make no difficultie, of being deſirous to haue that done, which his *Excellent Maieſtie* hath taught you, by no other *Example* then his owne. And thus much of *Parents*, and *Children*.

[o] As Mr D. Hackwel proveth in a Treatiſe to that purpoſe by *Luther*, *Melanchon*, *Zwinglius*, *Chemnitius*, *Calvin*, *P. Martyr*, and *D. Fulck*. Edit. 1613.

Maiſters, and *Servants* now follow: *And his Houſhold after him.* But of SERVANTS, as alſo their MAISTERS, & the true Relation betwixt them both, hereafter (if God will) when I ſhall the next time ſpeake thus vnto you.

In the meane time God ſo bleſſe vs, and the Seed that hath beene ſowen, &c.

Whereas this Page was to bee empty, I thought it good to annex the Canon of our Church concerning *Confirmation*, which is the 60 in Number.

FOraſmuch as it hath beene a ſolemne, ancient, and laudable Cuſtome in the Church of God, continued from the Apoſtles times, that all Biſhops ſhould lay their hands vpon Children Baptized & Inſtructed in the Catechiſme of Chriſtian Religion, praying over them, & bleſſing them, which we commonly call Confirmation, and that this holy action hath beene accuſtomed in the Church in former age, to be performed in the Biſhops Viſitation every third yeare: we will & appoint, that every Biſhop, or his Suffragan in his accuſtomed Viſitation, doe in his owne perſon carefully obſerue the ſaid Cuſtome. And if in that yeere by reaſon of ſome infirmitie, he be not able perſonally to Viſit, then he ſhall not omit the execution of that dutie of Confirmation the next yeare after, as he may conveniently.

MASTERS AND SERVANTS.

Easter Day April. 24. 1614.

BEeing to ſpeake according to Promiſe of *Maſters*, and *Servants*, Right Worſhipfull, and dearely Beloved, in our Lord and Maiſter Chriſt Ieſus, it may be, you expect at my hands, that I ſhould continue that Portiō of Scripture which I haue haue handled heretofore concerning *Abraham*. And the Words indeed there follow: [a] *And his Houſhold after him.* Howbeit hitherto ſince for ſeverall Arguments, I haue alwaies taken ſeverall Texts, and *Variety* is ever grateful, & the Scriptures affourd much *Variety*, I wil now betake me to a new Text, & leaving *Moſes*, come to *David*, who in his *Hundred* and *Firſt* Pſalme, the *eight*, and *ninth*, & *tenth* verſes hath an excellent Paſſage to this purpoſe, the Words be theſe:

[a] Gen. 18.19.

> *Mine eies looke vnto ſuch as be faithfull in the Land that they may dwell with me. Who ſo leadeth a godly Life, he ſhall be my Servant. There ſhall no deceitfull Perſon dwell in my Houſe: hee that telleth Lyes ſhall not tarry in my ſight.*

That al the *Pſalmes* in this Booke are not of *Davids* own making, is a Point without controverſy: but that this was one:

one of *Davids Pſalmes*, is evident by the *Title*, for it hath in the Front thereof as it is in our Bibles, *A Pſalme of David*. When *David* firſt wrote it, it is vncertaine, but by all likelyhood it was, when hee firſt entred vpon the *Kingdome*, and conſidered with himſelfe as the diſordered State thereof, ſo the many Faults and Obliquities of his Predeceſſor King *Saul*. As concerning the *Pſalme* it ſelfe it may be cald his BASILICON DORON (a Title wel known vnto vs all) His *Royall Gift* vnto the People, whereby they ſhould knowe before, what they were to expect at his hands. It may be cald his *Promiſe*, and *Vow*, made to God aboue, for the future Adminiſtration of his Kingdome, whervnto ſince the Lord had taken him from [b] following the *Ewes* great with young ones, he proteſted to feed *Iacob* his People, and *Iſrael* his Inheritance with a faithfull and true *Heart*, & to rule them prudently withal his *Power*.

[b] Pſ. 78. 1.

Now among al his Proteſtations here, there is One that concerneth his owne *Houſhold*, which is much materiall to that purpoſe. For if ſo be himſelfe had beene never ſo Good, the beſt that ever ſate vpon a Throne, and yet his Servants bad about him, what a great Flaw would that haue beene in the Adminiſtration of his Government, & how at length might it haue prooved a wrack to his owne Perſon. For *though to Private men* [c] ſaith Xiphilinus, *it is ſufficient if themſelues doe no Wrong, yet a Prince muſt provide that none doe it about him, for that to them which once ſuffer Wrong, it is all one in effect, by whom that wrong was formerly done*. And therefore the Emperour *Galba* though himſelfe were altogether ignoarnt of exceeding much harme that paſſed vnder his Name, yet becauſe he ſuffered them

[c] Τοῖς μὲ γὰρ ἰδιώταις ἀρκεῖ τὸ μὴ ἀδικεῖν, πᾶσι δὲ τοῖς ἡγεμόσι χρὴ μηδὲν ἀδικεῖν, πῶς δὲ οὐ δὴ τὰς ἡγεμονίας ἔχουσιν ἀναγκαῖον προορᾶν ὅπως μήδ' ἄλλῳ κακουργῇ. Οὐδὲν γὰρ διαφέρει τὸ πῶς κακῶς πάσχουσιν ὑφ' ὅτου ἂν τις κακῶνται. Ὡς εἰ καὶ ἔξω τοῦ τὶ δεινὸν πεπόνθοι Γάλβας ὁ, ἀλλ' ὅτι ἐκείνοις ἀδικεῖν ἐπέτρεπεν, ἢ ὅτι ἠγνόει τὰ γενόμενα, ὑφ' ὧν κακῶς ἤκουεν. *Xiphilinus in Galba.*

them

them to doe it, whom he ought to haue withdrawne, or was ignorant of that which he ought to haue knowne, he vtterly loſt his reputation, & opened the way to his own overthrowe.

Our Propheticall Prince here to avoid the like, acquaints his People with his Proiect betimes, and as he remembreth himſelfe now at this time, to be a *King* of *Iſrael*, ſo will he by no meanes forget that hee is to bee a [d] *Father* alſo of a *Family*. Whence, if I take not my aime amiſſe Right Worſhipfull, and dearely Beloved, as you that are *Maſters* of *Families*, may learne by this great Maſter here, what vnto you doth appertaine, ſo you that are *Servants* on the other ſide may learne by Such as here are ſpoken of, what appertaineth alſo to you. Which if every of you ſhall performe whether *Maſters*, or *Servants* by looking on this Originall, and harkning vnto that which ſhall be treated herevpon, I dare pronounce of you as did our Saviour of One in another caſe, [e] *Non es longè à Regno Dei*: Thou that art a *Maſter*; thou that art a *Servant*; thou art not farre from the Kingdome of God. To come then to the Words themſelues, may you be pleaſed to obſerue therein two ſeverall ſorts of Perſons, A *Maſter*, and his *Servants*. The Servants here are twofold, *Good*, & *Bad*: the Maſter is King David, and hee without all doubt is Good. *Firſt*, concerning good Servants they are doubly deſcribed here: they are *Firſt* deſcribed to bee *Faithfull*: *Secondly*, to lead a *Godly Life*. Bad Servants are deſcribed doubly too, *Firſt* of all by being *Deceitfull*: *Secondly*, by *Telling* of *Lyes*, and of both theſe, *Good*, and *Bad*, wee may ſpeake as Ieremy did of the Figgs he ſaw, [f] *Ficus bonas, bonas valde: & malas, malas valde:* The good Figges very good, and the naughtie, very naughtie. The Goodneſſe of the Maſter is in *Chooſing*, and *Refuſing*, in Chooſing of the Good, and Refuſing of the Bad: *Mine eyes look vnto ſuch as bee Faithfull in the Land that they may dwell with me, who ſo leadeth a godly life, hee ſhall be my Servant*;

[d] *Atq; in Rege tamen Pater eſt* Ovid. Met. *l.* 13.

[e] Mark. 12. 34

[f] Ier. 24. 3.

Ther's his Choice of the Good : *There ſhall no deceitfull Perſon dwell in my Houſe, he that telleth Lyes ſhall not tarry in my ſight*; Ther's his Refuſal of the Bad. Of every of theſe in their ſeverall Order: but firſt of *Service* or *Servitude* in generall, that ſo we may at the length come more orderly to theſe Particulars. *Mine eyes looke vnto ſuch as be Faithfull in the Land, that they may dwell with me, &c.*

As by the Sin of *Adam*, *Death* entred into the World, ſo by *Chams* Sinne, the Sonne of Noah, *Service*, or *Servitude*. The very firſt notice that is given vs in Scripture of this word *Servant*, is vpon occaſiõ that the foreſaid *Cham* committed a Treſpaſſe againſt his Father. The Story
[g] Gen. 9. 21. is famous. *Noah* was [g] drunken, and lay vncovered in the midſt of his Tent, and *Cham* not content to be a Beholder only of that *Sight*, would needs be a Proclaimer of it to his Brethren. Noah awaking & knowing what was done,
[h] Ver. 25. *Curſed*, [h] ſaith he, *be Canaan, a Servant of Servants ſhall he be vnto his Brethren.* Now *Canaan* was the [i] Son of *Cham*, and though the *Father* might ſeeme exempted in that his *Child* was curſed, not himſelfe, yet was the *Father* indeed included, for that the Curſe taking hold of his Child, it did in a ſort take hold of him too. And therefore S. Chry-
[i] Ver. 18. ſoſtom, *Behold*, [l] ſaith hee, *a Brother borne of one and the ſelfe ſame Father, and iſſuing forth of the ſame Womb, by his ſin made a Servant, and his Liberty now loſt the Yoake of moſt baſe Bondage was impoſed on him, whence Servitude afterward had her beginning.* And Saint Auſten to this purpoſe: *Wee never read*, [m] ſaith hee, *in the Scriptures of a Servant, before that Righteous Noah avenged by this word the Sin of his owne Sonne. Not Nature therefore but Offence firſt procured this Name.* Concerning the Origi-
nall of the Word *Servi*, as the ſelfe ſame Father there obſerues, it is *à Servando*, of Preſerving, or keeping aliue, for that Men being taken in Warres, and their Liues preſerved by thoſe that tooke them, they were bound ever after in regard thereof, to perform their Service to them. Afterwards

[l] Chryſ. in Gen. Hom. 19.

[m] Nuſquam Scripturarum legimus, ſervũ, antequam hoc Vocabulo Noe iuſtus peccatum Filii vindicaret. Nomen itaq; iſtud Culpa meruit non Natura. Aug. de Civ. Dei. Lib. 19. c. 15.

wards the Word was applied to such as were bought for Mony, or otherwise, or left by Succession vnto Posterity, forasmuch as Such also serued those, as in such sort did enjoy them. Pliny [n] tels vs that the Lacedemonians brought in *Bondage*, and *Slaverie* first, but the Sacred Booke of God sufficiently controles that Errour. The *Lacedemonians* it should seem* began about that time that King *David* was borne, but the Hebrewes were long before King *Davids* time, who as they themselues had beene in Bondage to the *Egyptians*, so had they others before King *Davids* time that were in Bondage vnto them. But whosoever were the Beginners of it, the *Romans* made vse of it no Men more, and therefore this kind of People, and the disposing of them, and about them, takes vp (they [o] say) the most part of the *Digests* & the *Code*. Now of Servants the Romans had two sorts, the One called *Servi*, or *Vernæ* (*Servi* were such as I told you of before, *Vernæ* such as were borne of their Bondwomen) the Other were called *Adscriptij Glebæ*, Bound to the Mannor, or to the Place, insomuch as they alwaies belonged vnto him who had purchased the Mannor. There is no doubt but this our Kingdome, and other Kingdomes besides, that had beene subdued by the Romans, and consequently were subiect to their Laws, had their Servants in this sort, how beit afterwardes when Christian Religion was once imbraced, which maketh all of vs *Brethren* in *Christ*, and in respect of *God*, and *Christ*, *Conservos*, Fellow-Seruants, Men began to haue Conscience to hold in such Captivity and extreame Bondage, those whom they were to accoũt for *Bretheren*, & therefore in tract of time betook themselues to a milder course. Now among al the Courses they then tooke, there was, and still is, especially in our Land, a twofold kind of *Servitude*, or indeed of *Service* rather then *Servitude*. The one of *Serving Men*: the other of *Prentises*.

[n] *Servitium in venere Lacedæmonii.* Plin. *l.* 7. *c.* 56.

* *Funccii Chro. nol. ad Annum Mundi.* 2865.

[o] Sr *Thomas Smyth*. Commonwealth of Engl. *l.* 3. *c.* 10.

* *Quanto diginius Fratres dicuntur, & habetur, qui vnum Patrem Deum agnoverunt, qui vnum Spiritum biberunt sanctitatis, qui de vno vetero Ignorantiæ eiusdem ad vnam lucem expraverunt veritatis.* Tertul. Apologet. *c.* 39. *p.* 709.

Serving Men, are such as hauing no Reuenewes to main-

maintain themſelues, betake themſelues to ſerue Others, & are hired for wages to ſerue by the yeare, and performe ſuch dayly Duties as their Maſters put them to. Such while they are in Service, are for the moſt part exceeding well, but when they are once caſhird, and put out of Service, or put themſelues out, and haue not wherewithall to maintaine themſelues, then are they forced a many of them to ſteale, and then you knowe what followes. This made *Sr Thomas Moore* ſay long agoe, (but hee ſpake it by a *Strangers* mouth) that our *Country firſt makes Theeues, and then hangs them vp.* And indeed how haue our *Priſons* in every age beene repleniſhed with ſuch, as by the Regiſters of them that haue ſuffered, remaineth in Record to this day. *Which, I would to God,* ¶ ſaith a Reverend Divine, *might admoniſh ſuch Serving men as now liue, to learne to practiſe ſome profitable Exerciſe at their vacant times, to ſtand them inſteed when Age ſhall come, or Service (which is no Inheritance) ſhall fayle them, that they may eſcape that miſerable end, that Idlenes, Ignorance, and Fulneſſe firſt, and after, Lacke & Hunger finally bringeth many Men vnto.* And thus much briefly of Serving Men.

p *Quid aliud quæſo quàm facitis Fures, & iidem pleſtitis.* Mori Vtop. l. 1. *Mori Oper. Lat.* p. 3. col 2.

¶ M D. Nowel Confut. of Mr Dormans Diſproofe c. 3. p. 119.

The ſecond kind of *Servitude*, or rather of *Service*, is that which we call *Apprentiſhip* (of the French word *Apprendre*, which ſignifies to *Learne*) and it is a Service by Covenant, & dureth ſome certaine Yeeres, moſt commonly *Seaven*. The ground whereof I take to bee that which the Lord ſaid in *Exodus*, when he gaue Laws vnto the Iſraelites, *If thou buy*, ſ faith hee, *an Ebrew Servant, he ſhall ſerue ſix yeares, and in the ſeauenth he ſhall goe out free.* The like we find in ſ *Deuteronomy*, and there is an excellent Concluſion thereupon, *Let it not greeue thee*, ¶ ſaith the Lord, *when thou letteſt him goe out free from thee: for he hath ſerued thee ſix yeeres, which is the double worth of an hired Servant: and the Lord thy God ſhall bleſſe thee in all that thou doeſt.* And againe in the Prophet Ieremy, *I*, ¤ ſaith the

r Exod. 21. 2.

ſ Deut. 15. 12.

¶ Ver. 18.

¤ Ier. 34. 13.

the Lord, *made a Covenant with your Fathers, when I brought them out of the Land of Egypt, out of the Houſe of Servants, ſaying, At the terme of ſeaven Yeeres, let yee goe every Man his Brother an Ebrew which hath bin ſold vnto thee: and when hee hath ſerved thee Six yeers, thou ſhalt let him go free from thee: but your Fathers obeyed me not, neither inclined their eares.* And afterwardes reproving them to, for not obeying him herein, *Yee haue not* [x] ſaith the Lord, *obeyed me in proclaiming Freedome every Man to his Brother, and every Man to his Neighbour: behold, I proclaime a Liberty for you, ſaith the Lord, to the Sword, to the Peſtilence, and to the Famine, & I wil make you a terror to al the kingdoms of the Earth.* But whatſoever were the Groūd of *Seaven yeares* Prentiſhip, *whether* theſe *Six yeeres* of the Iſraelits fully compleate, & going out free in the Seaventh, *or* the very compleat Nomber of *Seauē*; for that *Iacob* ſerved ſo long for *Rachel*, Gen. 29. 20, *or* for that God himſelfe reſted the ſeaventh day from all the Work which he had made, *Gen.* 2. 2; neceſſity & want of *Bondmen* hath cauſed Men to vſe even *Freemen* to ſervile Offices: but yet more liberally, and freely, and with a more equality, and moderation, then in heathen times *Slaues*, and *Bondmen* were wont to be. Thus the Apoſtle of *Oneſimus* in his Epiſtle to Philemon: *Not now as a Servant* [y] ſaith he, *but a bone a Servant, even as a Brother beloved, ſpecially to me: how much more then vnto thee, both in the Fleſh, and in the Lord.* Whence you may note, Beloved, you that are *Servants*, the great Good, & ſingular Commodity that every of you haue by *Chriſtian Religiō*. Your *Service* I confeſſe, is a *Seruitude* for the time, but how many *Hundreds* of ſuch as you are, haue beene ſeated at the length with Men of Honour and Renowne. It is a *Slavery* for the while, but how many *Thouſands* haue we heard of, that haue at length beene Maiſters themſelues. It is a *Bondage* for a ſeaſon, but how many *Millions* haue we ſeene as free at length as their owne Maiſters. This I graunt ſell our

[x] Ier. 34. 17.

[y] Philem. v. 16.

ſometimes among the very Heathen themſelues. *We in our daies* [z] ſaith Pliny, *haue ſeene with our owne eies enfranchiſed Slaues to be ſent againe with the Axes and Knitches of Rods deckt with Lawrell* (he meanes, with Authority) *to goverue in thoſe Countries from whence they came at firſt poore Slaues hauing their Feet chalked, & brãded for the Market.* Howbeit this was not ordinary, & if One perhaps ſo did, there were Thouſands againe for him that remained *Slaues* all their liues long. Adde herevnto that Chriſtian Religion hath abridged that Power, & Dominion, which the Heathen had over their *Servants*, in regard it is now a daies. Vpon the leaſt occaſion that was, many times vpon none at all, but becauſe it was their pleaſure, they would [a] ſend them or to the *Mill*, or *Quarry*, or to their *Farmes* in the Country, there to labour their hearts out. That in the Comedy is well knowne of a Servant concerning his Maiſter, [b] *Si libitum fuerit, cauſam ceperit, quo iure, quáq; iniuria, præcipitem me in Piſtrinum dabit.* And that in the Poet of a Maiſter concerning his Servant.

---[c] *Ocyus hinc te*
Ni rapis, accedes Operæ agro nona Sabino.

One of their Servants had by chaunce but broken a drinking Glaſſe, and *Pollio* his Maiſter condemned him to bee throwne into his [d] *Fiſh-poole*, there to be Food vnto his Fiſh. And though *Auguſtus* the Emperour interceded for him,

---[e] *Cæſar qui cogere poſſit.*

Auguſtus that might otherwiſe haue cõmanded more thẽ that, yet much adoe had *Auguſtus* to obtaine a Pardon for him. The Maſter indeed had Power of *Life*, and *Death*, & *Lycurgus*, he made a *Law* among the *Spartans* to that purpoſe. If now in theſe dayes it be otherwiſe with Servants either in reſpect of that maine Matter, *Life*, and *Death*; or of ſelling them like *Brute Beaſts*; or of barbarous *Sorts* of *Puniſhments*; Chriſtian Religion is the Cauſe, they are wholy beholding therevnto for thoſe great Prerogatiues they

[z] *Hoc eſt inſigne vanalitiis Gregibus, opprobriumq; inſolentis Fortunæ: quod & nos adeo patiri rerum vidimus, vt Prætoria quoq; Ornamenta decerni à ſenatu iubente Agrippina C Cæſaris videri-mus libertis: tãtumq; non cum laureatis Faſcibus remitti illò, vnde cretatis pedibus aduenniſſent.* Plin. Nat. Hiſt. *l.*35 *c.*18.

[a] *Lipſ. Elect. l.* 2. *c.*15. *p.*49.

[b] *Terent. And. Act.* 1. *Sc.*3.

[c] *Horat. Serm. l.*2. *Sat.*7.

[d] *Xiphilinus in Auguſto.*

[e] *Horat. Serm. l.*1. *Sat.*3.

[f] *Alex. Gen. Dier. l.*3 *c.*20. *p.*158. *b.*

they now enioy, which Servants in thoſe daies enioyed not. And thus much of *Service*, or *Servitude* in generall, come we now vnto Particulars, the *Good* & *Bad* Servants in my Text, and for the *Good* are firſt and formoſt, let vs formerly ſpeake of them. They are *firſt* deſcribed to bee Faithfull: *then* to lead a Godly Life: *Mine eies looke vnto ſuch as be faithfull in the Land, that they may dwell with me. Who ſo leadeth a Godly Life, he ſhall be my Servant.* *Firſt* of the Former: *Such as be Faithfull in the Land.*

Fideles Terræ, ſaith the Old Tranſlation: *Veraces Terræ*, ſaith *Tremellius*: our Tranſlation here renders it, *Such as be Faithfull in the Land*. Now this Word *Faithfull* as it ſignifies them, who beleeue the Promiſes of Chriſt, and therefore they are vſual Phraſes with the Apoſtle S^t^ Paul, [g] *To the Saints which are at Epheſus, and to the Faithfull in Chriſt Ieſus.* [h] *To them which are at Coloſſe, Saints, and faithfull Bretheren in Chriſt.* [i] *What things thou haſt heard of me the ſame deliver to Faithfull men*, and ſo forth: ſo it ſignifies them moſt commonly (and ſo it doth in this place) who faithfully, and truely perfourme that Office, and Charge, that their Maiſters put them in truſt with, be it little, or be it great. Thus the Apoſtle S^t^ Paul to Titus: *Let Servants* [l] ſaith he, *be ſubiect to their Maiſters, and pleaſe them in all things, not anſwering againe, neither Pickers, but that they ſhew all good Faithfulnes, that they may adorne the Doctrine of God our Saviour in all things.* So that *Faithfulneſſe* in a Servant, is a *Iewel* (we ſee) to Religion it ſelfe, it adorneth the Doctrine of our Saviour, & doubtleſſe as ſuch Servãts adorne our Saviours Doctrine: ſo will our Saviour adorne them. Such a Faithfull Servant was the Patriarke *Iacob*, & how was he himſelfe adorned at length? Twenty yeeres had he beene with [m] *Laban*, he was in the Day conſumed with *Heat*, and with *Froſt* in the Night, and his Sleepe departed from his eies, and yet afterwards, when he went from him: *With my Staffe* [n] ſaith he, *came I over this Iorden, and now haue I gotten two Bands.* *Ioſeph* was a Servant as Faith-

[g] Eph. 1. 1.
[h] Coloſſ. 1. 2.
[i] 2. Tim. 2. 2.
[l] Tit. 2. 9.
[m] Gen. 31. 38.
[n] Gen. 32. 10.

Faithfull as *Iacob* was, and though his vngratefull Maiſter
o Gen. 40. 3. had caſt him into o *Priſon* cauſeleſly, p *The yron entred into*
p Pſal. 105. 18 *his Soule*: yet were his *yron Fetters* at length miraculouſly
turned into a q *Chaine* of *Gold*. We may ſpeake of him as
q Gen. 41. 42. r *Aug. in Pſal.* 149. *p.* 1201. S^t *Auſten* ſpeakes of Wiſdome: r *Incipit a Vinculis ferreis, finitur ad Torquem auream.* Wiſedome beginnes with *yron Fetters*, but ends with a *Golden Chaine*. Such a Servant alſo was *David*, he that is the Maiſter in this my Text, of whom *Ahimelech* to king *Saul* (as vngratefull a Maiſter as *Iosephs* Maiſter, or *Iacobs* Maiſter either) *Who is ſo Faithfull*, s ſaith he, *among all thy Servants as David*? howbeit
s 1. Sam. 22. 14. the vnkindnes of that Maiſter, was recompenced at the length with the great Bounty, and Liberality of his Maiſters Maiſter that was in Heaven. t *The Lord annointed him king over Iſrael, and delivered him out of the hand of Saul, and gaue him his Lords Houſe, and his Lords Wiues into his Boſome, and gaue him the Houſe of Iſrael, & of Iudah, and would moreover (if that had beene too little) haue given him ſuch, and ſuch things*, meaning indeed a great deale more. So that we may ſee the Reward of *Fidelity*, & *Faithfulneſſe* in Servants, ſhould their Maiſters forget it never ſo much, and conſequently we ſee the Reaſon to, why S^t
t 2. Sam 12. 7. *Peter* might ſay to Servants: u *Servants be ſubiect to your*
u 1. Pet. 2. 18. *Maiſters with all feare, not only to the Good, and Curteous, but alſo to the Froward*. And S^t *Paul* to like purpoſe:
x Eph. 6. 5. x *Servants, bee obedient vnto them that are your Maſters, according to the fleſh, with feare, and trembling, and ſingleneſſe of your hearts, as vnto Chriſt, not with ſervice to the eie, as Men-pleaſers, but as the Servants of Chriſt, doing the will of God from the heart, with good will, ſerving the Lord, and not Men, and know yee that whatſoeuer good thing anie man doth, that ſame ſhall hee receiue of the Lord, whether hee bee bond or free.* Now if we muſt be *Subiect*, and *Obedient*, and *Faithfull* vnto ſuch, how much more vnto thoſe that are *Good*, and *Curteous*, eſpecially ſeeing we ſerue not them ſo much as our Saviour

Chriſt

Chriſt Ieſus. But thus much of *Faithfulneſſe*, the former of thoſe two Points that are required in Good Servants. Come we now vnto the Second, *A Godly Life. Who ſo leadeth a Godly life, he ſhall be my Servant.*

Ambulans in via immaculata, ſaith the *Vulgar*; *Via integra*, ſaith *Tremellius*; The Bible Tranſlation, & our Laſt Tranſlation, *A Perfect way.* All comes to one reckning, in that by this *Vndefiled*, and *Pure*, and *Perfect way*, a *Godly Life* is vnderſtood. Which *Godly Life* here in this place is therefore immediatly ioyned to *Faithfulneſſe* that went before, for that it were to little purpoſe to be *Faithfull* to our *Maſter* on Earth, if through *Impietie* wee ſhould forget our Dutie to our *Maſter* in heaven. But ſeeing ſo many Tranſlations doe vſe both the Word *Walking*, and the word *Way: Firſt*, of the *Way* there ſpecified, as alſo of *Walking* in it.

Walking is a Motion of the Body going forward from place to place, as whē the two diſciples walked to *Emaus*, Mark. 16. 12. Hence it is, that as it is applied figuratiuely to ſuch as take a bad courſe, as Pſ. 1. 1, *Bleſſed is the Man that hath not walked in the Counſaile of the Vngodly:* and Prov. 2. 14, *The wiſe mans Eyes are in his Head, but the Foole walketh in darknes*: ſo is it applied alſo to ſuch as take a good Courſe in hand, who walke on ſtep by ſtep (as it were) till they come to their Iourneyes end. The Apoſtle to the *Philippians* makes ſpeciall mention of both theſe Walkings: *Brethren*, ſaith he, *bee Followers of me, & looke on them which walke ſo, as you haue vs for an enſample. For many walke of whom I haue told you often, and now tell you weeping, that they are the Enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their Belly, and whoſe Glory is to their ſhame, which mind earthly things.* And thus having now ſeene what this *Vndefiled*, and *Pure*, and *Perfect way* is, and what it is to *Walke* therein, wee haue ſeene by way of Conſequence what it is to lead a *Godly Life.* If now in briefe you would haue mee tell you wherein a

Philip. 3. 17.

Godly life doth conſiſt, I may referre it to three Points, as the Apoſtle S. Paul ſeemes to doe, Tit. 2. 12: who having ſpoken of Servants immediately before, *The Grace of God*, ſaith he, *that bringeth* Salvation *vnto all men hath appeared, and teacheth vs that we ſhould deny Vngodlineſſe, & worldly Luſts, and that we ſhould liue,* SOBRIE, & IVSTE, & PIE: *Soberly, and Righteouſly, & Godly, in this preſent world.*

[a] *Sobriè quoad Nos, Iuſtè quoad Proximum, Piè quoad Deum,* Lyra *in hunc loc.*

[a] Luk. 1. 74.

[b] *Vox* Δικαίως *refertur ad ſecundã tabulam; Vox autem* Ὁσίως *ad primam refertur ab Interpretibus.* Zanch. *in Ep. ad Epheſ. c. 4. v. 24.*

[c] Eph. 4. 24.

Soberly, and *Righteouſly*, and *Godly*. *Soberly*, in reſpect of our ſelues, [a] ſaith Lyra, *Righteouſly*, in reſpect of others, & *Godly*, in reſpect of God, or of *Religion*. Zacharias, Iohn Baptiſts Father, hee reduceth theſe Three to Two, *Holyneſſe*, and *Righteouſnes*: That we, [a] ſaith he, *being deliuered out of the Hands of our Enemies, might ſerue him without feare in* [b] *Holineſſe and Righteouſneſſe before him all the daies of our life*. So the Apoſtle to the Epheſians, ſauing that hee placeth *Righteouſneſſe* firſt, and *Holineſſe* after: *Bee renued,* [c] ſaith he, *in the ſpirit of your Minds, and put on the New Man which after God is created in Righteouſneſſe, & true Holineſſe*. The matter is not great whether of both haue precedence. If *Holineſſe*, that is, Devotion towards God, be firſt, it ends commonly with *Righteouſneſſe*, that is, our Duty towards Others: if *Righteouſneſſe* be firſt, and we be Iuſt towards Men, it ends as commonly with *Holineſſe*. But thus much both of *Faithfulneſſe*, as alſo a *Godly Life*, & cõſequently of thoſe Vertues that are to be in good Servants. Come we now to entreat of bad Servants, & of the Vices which are in thẽ, which Vices here are twofold, *Deceit*, & *Telling* of *Lyes*. *There ſhal no deceitful Perſon dwell in my Houſe, he that telleth Lyes, ſhall not tarry in my ſight.*

[m] רמיה of רמה *Sagittavit, iaculatus eſt. Vid.* Scheræi Itinerar. *Num.* 1028. & Sadeel in Pſ. 32. *v.* 2. *Oper. Theol. p.* 899. *Col.* 2.

Deceitfull is a word derived from *Deceit*, and *Deceit* doth vſually ſignifie Subtiltie, Craft, or Cunning, when Men hide their evil Meanings by ſome colourable words, and deeds, that they may more eaſily intrap thoſe with whom they haue to deale. The Word in the [m] *Originall* is primarily fetcht from thoſe who out of ſome lurking, or ſecret place, ſet vpon thoſe that paſſe by, with force of wea-

weapon. For as if we ſee the Blowe once comming, there may be many waies to avoid, and ſhun it, as by taking it where it may leaſt harme vs, or recoyling backe, or ſtepping aſide, and ſo forth: ſo if once it come vnawares, and we haue no warning of it before, it is a Thouſand to one but we then miſcarry indeed. Thus *Diomedes*, hee was hurt, and *Achilles* was ſlaine by Paris,

[d] *Homer. Il. 11.*

[e] *Ovid. Met. l. 12.*

---[e] *Tantorum Victor Achille*
Victus es à timido Graiæ Raptore Maritæ.

I am not ignorant how the *Vulgar* in this place readeth, *Qui facit ſuperbiam*, and then hath it Reference to Pride and Haughtineſſe, namely the Haughtineſſe of ſuch Servants as *Daunce vpon the Theſhold ſo proudly*, as ſpeakes the Prophet *Zephany*, Zeph. 1.9. Poore Suiters knowe full well what the Prophet there meaneth. But *Faciens Dolum*, ſaith Tremellius, and *Dolus* is, [f] ſaith S. Auſten, *cum aliud agitur, aliud ſimulatur*: when wee make ſhew of one thing, and doe another. A Vice that of al Vices takes vp moſt of the Lodgings about vs: as *Firſt* of all, our Spirits, Pſ. 32.2. *Secondly*, our Thoughts, Pſal. 38.12. *Thirdly*, our Hearts, Prov. 12.20: *Fourthly*, our Mouthes, 1. Pet. 2.22. *Fifily*, our Lips, Pſ. 34.12. *Sixtly*, our Tongues, Pſ. 15.3. *Seaventhly*, our Bellies, Iob. 15.35. *Laſtly*, our Feet, Iob. 31.5. Nay, it takes vp all our Members from top to toe, and therefore S. Paul to *Elimas*, *O Plene omni dolo*, O full of all Subtiltie, Act. 13.10. Indeed the *Deceitfull* hath many *Traynes*, as ſpeakes the Sonne Syrach, but hee hath as many *Curſes* too, which are not ſuch as commonly proceed from an intemperate and impotent Tongue, which rebound as commonly on the Speaker againe, but ſuch as proceed from the Word of God. And would you know what thoſe *Curſes* be? *Firſt*, The *Lord*, ſaith David, *will abhorre him*, Pſ. 5.6. *The deceitfull Perſon ſhall bee affamiſhed*, ſaith Salomon, Prov. 19.15. *He ſhall not roaſt what he takes in hunting*, that is, hee ſhall not enioy the Goods he hath got, Prov. 12.27. *They ſhall not line out halfe their*

[f] *Aug. in Pſ. 5.*

[g] *Eccluſ 11.29*

daies, Pſ. 55. 25. In a word. *Curſed bee the Deceauer*, ſaith Malachy, Mal. 1. 14. So that *Deceit* being thus attended on with ſuch a Troope of *Curſes*, it is exceeding good Counſell that S. Peter giues vs, Ἀποτιθέμενοι, *to lay it aſide*, nay to caſt it vtterly away from vs, for that is the meaning of that *Word*, 1. Pet 2. 1. *Wherefore*, ſaith he, *laying aſide all Malitiouſneſſe, & all Guile, & Diſſimulation, and Envy, & all euill ſpeaking, as new Borne Babes deſire the ſyncere Milk of the Word that yee may growe thereby, if ſo bee that yee haue taſted how bountifull the Lord is.* But thus much of *Deceit*, the former of thoſe Vices which the Prophet obſerues in bad Servants: the latter is like vnto it, & that is, *Telling of Lyes: He that telleth Lyes ſhall not tarry in my ſight.*

And who then ſhould be his *Servant*? For as when our Saviour ſaid to his Diſciples, *It is eaſier for a Camell to goe through the eye of a needle, then for a Rich Man to enter into the kingdome of God*, they preſently [h] replied, *Who then can be ſaued?* For that al men were either *Rich*, or [i] deſired to be *Rich*, which was all one in effect: ſo if he that telleth Lyes, is not to tarry in his Maſters ſight, who is then to be a Servant, foraſmuch as all men not onely deſire to Lye, but are abſolute Lyers in very deed. *Lying*, to ſay the truth is a Vice ſo common, I ſay not with Servants only, but euen with all Sorts of all People, that the whole World it ſelfe may be ſaid to lie bedred of this Diſeaſe. Our Prophet on a time ſuppoſed hee had ſpoken it in haſt, whenas he had ſaid vpon occaſion, that *All Men are Lyars*, Pſal. 116. 10. but the Apoſtle S. Paul tooke leaſure enough, & yet ſaid he no leſſe, *Rom.* 3. 4. I knowe what S. Auſten noteth vpon that Paſſage of Holy Scripture, *Omnis homo mendax*, All men are Lyars, namely, that this [l] ſinne of *Lying* in particular, is taken there for *Sinne* in generall, & I remember that *Cardanus* writes of himſelfe that he was ſo great a Louer of Truth, that from the time hee was *Foureteene yeeres old*, hee never told a [m] *Lye*: in another [n] place that as he remembred, he never *lyed* in all his *Life*s

[h] Mat. 19. 24.
[i] *Cum pauci ſint Divites in comparatione multitudinis Pauperum, intelligendum quod omnes qui talia cupiunt, in eorũ numero haberi animadverterint.* Auguſt. Quæſt. Evan. l. 1. Qu. 26.
[l] *Aug. Conf. Mendac. c. 20.*
[m] *Cardan. de Genitur. Genit. 1. p. 85.*
[n] *Cardan. Ib. Genit. 8. p. 58.*

I

I doe not thinke but his Memory failed him, but whether it did or no, it is not a *Swallow* that makes a *Summer*. *Lying*, as I ſaid, is a *Vice* ſo common, as that there is not a creeke or crany in the World, but ſeemes to bee fraught with it. Nor is there any *Vice* beſides, Sathans ſo peculairly as indeed the *Vice* of *Lying*. *When he ſpeaketh a Lye*, [o] ſaith our Saviour, *then ſpeaketh he of his owne, for hee is a Lyar, and the* [p] *Father thereof*. So that *Lying* is as it were his *Sonne*, even his *Firſt-borne*, for it was the firſt Sinne committed in Paradice, *Geneſ.* 3. 3. No doubt it hath gotten him as many Soules as any one Sin beſides whatſoever, *for the Mouth that ſpeaketh Lyes ſlayeth the Soule*, Wiſd. 1. 11. The very Phraſe of *Slaying* the *Soule* may put vs in minde how dreadfull a Sinne it is, and to be feared of every of vs. For if ſo be our Saviour bad vs, not to feare them which kill the [r] *Body*, but are not able to kill the *Soule*: this Sinne being of Power to kill the very *Soule*, how it ought to be feared, iudg yee. Nor is it ſufficient for vs to vſe Shifts and Shuſlings in Lying, as *Equivocations*, *Mental Evaſions*, or *Secret Reſervations*, and ſo forth: S[t] Auſten is very peremptory, *Quolibet artis modo mentiatur, os quod mentitur occidit Animam*: Vſe we whatſoever Trickes or Deviſes we can, the Mouth that lyeth, ſlayeth the Soule. The ſame S[t] *Auſten* hath left vnto vs a Couple of Treatiſes cõcerning Lying: The One is *De Mendacio*: The Other, *Contra Mendacium*, both in his Fourth Tome. In the Former of them he maketh mention of *Eight ſorts* of Lyes, which *Others* haue reduced to *Three*, [t] *One* contracts thẽ into *Two*: but whether *Two*, or *Three*, or *Eight*, S[t] *Auſten* there ſheweth that no one of them is lawfull. And he often there [u] repeates that of the Prophet *David*, Pſal. 5. 6, *Odiſti Domine omnes qui operantur iniquitatem, perdes omnes qui loquũtur mendacium*. Thou hateſt al them that worke vanity, thou ſhalt deſtroy them that ſpeake leaſing. The Latter he ends with this excellent Paſſage,

[o] Ioh 8. 44.

[p] S. *Auſten* by the Divell in this place, meaneth Cain and makes *Pater eius* to haue relation to the Divell indeed. *Aug. Tom 4. Quæſt. ex Nov. Teſt. vel Quæſt. mixtim. Qu 98. p. 553.* which might be the cauſe that ſome tra ſlated (*Dorman* by name) the Divel is a Lyar, and ſo was his Father before him. *See D. Nowels Confut. of Dormans Diſproof. c. 10. p. 339. b.*

[q] *Zanch. in Epiſt. ad Eph. c. 4.*

[r] Mat. 10. 28.

[t] *Aug. de Conflictu Vitiorum & Virt. c. 19 p. 714.*

[t] D. Boys Expoſit. of the Dominic. Epiſtles & Goſpels, the twẽtith Sonday after Trinity, p. 152.

[u] *Auguſt. de Mendacio ad Conſent. c. 14. & 21.*

x *Aut ergo cavenda Mendacia rectè agendo, aut confitenda ſunt pœnitendo: non autẽ cum abundent inſœliciter vivendo, cogenda ſunt & docenda.* Aug. Cont. Mendac. c. 21.

x *Either by well doing we are to beware of Lying, or to confeſſe it by repenting, not when by bad living, Lies abound, & multiply in vs, we are to aggravate them by teaching.* And thus much of the two Vices, *Deceitfulneſſe*, and *Lying*, which are to be found in bad Servants, & conſequently, of both kind of Servants, Good, and Bad. Come we now vnto the *Maiſter* whom we preſumed to be *Good* for that he made choice of *Good* Servants, and refuſed the *Bad*. *Mine eies looke vnto ſuch as be faithfull in the Land, that they may dwell with mee: who ſo leadeth a Godly Life, hee ſhalbe my Servant. There ſhall no deceitfull Perſon dwell in my Houſe, he that telleth Lyes ſhall not tarry in my ſight.*

But did I ſay wee muſt preſume of the *Goodneſſe* of the Maiſter here, for that hee made choice of *Good Servants*, and refuſed the *Bad*? Why, who would not willingly haue *Good* Servants? Who would not as willingly bee free from *Bad*? Indeed it is very true, there can be none ſo wicked, but he would deſire to haue his Servants *Good*, howſoever he will be loath perhaps to take the courſe to haue them ſo. He will ſee, it may be, with other mens eyes, and heare with other mens eares, bee the Servants what bee may. But where's the Maiſter among a many, that either conſults with his owne eies, as king *David* here ſaid hee would doe, or if his *Servants* be not as they ſhould bee, rids his hands of them preſently. I ſpeak of ſuch *Maiſters* as may lawfully make their choice, & whoſe *Servants* are of ripe yeeres. As for thoſe that haue *Apprentiſes* who moſt commonly are but young, it lyeth ſuch Maiſters vpon (if they be not ſo Good as they ſhould be) to vſe them in ſuch ſort what by *faire* meanes, what by *foule* (if *Faire* meanes will not ſerue, and *foule* be not toto *foule*) as if his Servants ſhould be never ſo bad, they might prooue better at the length, and how many toto bad at firſt, haue prooved at length exceeding good. I ſay, *If foule means be not toto foule*, for howſoever the Scripture y ſayth, *A Servant will not be chaſtiſed with Words*, meaning as S^t *Auſten*

y Prov. 29. 19.

z notes

notes that *Blowes* must be vſed to: yet ſuch is the Fury of ſome Maiſters in puniſhing, and correcting, as that they forget themſelues are *Chriſtians*, as alſo thoſe that belong vnto them. This it was that cauſed the Lord to ſet downe a ſtint of Puniſhment to the *Iewes*, who howſoeuer they themſelues had beene *Seruants* in Egypt, yet when they came to be *Maiſters*, were likely enough to forget themſelues herein. *When there ſhall be ſtrife* [a] ſaith he, *betweene men, and they ſhall come vnto iudgement, and ſentence ſhalbe giuen vpon them, and the Righteous ſhalbe iuſtified, and the wicked condemned, then if ſo be the wicked be worthy to bee beaten, the Iudge ſhall cauſe him to lie downe, and to be beaten before his face, according to his treſpaſſe, vnto a certaine number.* It [b] followeth: *Forty ſtripes ſhall he cauſe him to haue and not paſt, leaſt if he ſhould exceed, & beat him aboue that with many ſtripes, thy Brother ſhould appeare deſpiſed in thy ſight.* Now if ſuch good order were taken when as the *Iudge* was not a *Party*, how much more doth it concerne a *Maiſter* of a *Family* who might in that reſpect much more eaſily forget himſelfe, then a *Iudge* might doe. Others there are of a contrary ſtraine, and they againe are toto pittifull, who marre as many by to much cockering, as doe the other by to much puniſhing. A golden meane is beſt, and beſt beſitteth vs *Chriſtians* which ſerue a Maiſter in heauen who by the [c] Bountifulnes of his *Mercy* looſeth not the Severity of *Iudgement*, nor by iudging with *Severity* doth he looſe the Bountifulnes of his *Mercy*. No man better coupleth theſe two together then doth Ieſus the Sonne of Syrach: *The Fodder* [d] ſaith he, *the Whip, & the Burthen, belong vnto the Aſſe: and Meat, Correction, and Worke vnto thy Seruant.* And againe a little after: *The Yoke and the Whip, how downe the hard Necke: ſo tame thine euill Seruant with the Whips and Correction. Send him to labour that he goe not idle: for Idlenes bringeth much euill. Set him to Work for that belõgeth vnto him, if he be not obedient, put on more heauy Fetters. But be not exceſſiue towards any, and*

[a] *Cum dixit Verbũ eum non emendari, non eum iuſſit deſeri, ſed tacitè admonuit vnde debeat emendari.* Aug ad Boniſ. Epiſt. 50.

[a] Deut. 25. 1.

[b] Ver. 3.

[c] *Qui in bonitate Miſericordiæ non perdit Iudicii Severitatem, nec in iudicando cum Severitate amittit Miſericordiæ Bonitatem.* Aug. in Pſal. 100 p. 771.

[d] Eccluſ. 33. 23.

and without diſcretion doe nothing. It followeth: [e] *If thou haue a Faithfull Servant, let him be vnto thee as thine owne ſoule, for in Blond haſt thou gotten him,* that is,[f] ſaith *Lyra*, for the neceſſity of thy Life. His Concluſion there is: *If thou haue a Servant, intreat him as thy Brother, for thou haſt need of him as of thy ſelfe.* And indeed ſo it is, need wee haue of Servants as of our Selues, nay Servants may doe that for vs, which we for our ſelues cannot do. *Thou canſt not* [g] ſaith S^t Auſten, *powre water vpon thine owne hands, thou canſt not dreſſe thine owne Meate, thou canſt not lackey by thine owne Horſe, thou canſt not tend thine owne Beaſt.* Al this, and more then this a Servant doth. Beſides that we ought to remember what S^t *Auſten* tels vs in an other place, the better to put vs in minde of the good intreating of our Servants: *Neither art thou*[h] ſaith hee, *thy Servants Maiſter indeed, nor is he thy Servant indeed, both of you are Men, both of you haue need of God.* And therefore is it a pretty [i] Ἀναστροφὴ, or Inverſió of words, which the Apoſtle hath to the Corinthians: *He that is called in the Lord being a ſervant* ſaith he, *is the Lords Freeman: likewiſe alſo he that is called being Free, is Chriſts Servant.* Howbeit for world. ly Policie hath according to Gods word made this neceſſary difference betweene Man, and Man, that the one ſhould be a *Maiſter*, the other a *Servant*, & that the *Maiſter* ſhould haue[l] Authority, and that a *Servant* is not therfore a Chriſtian, that he ſhould diſdaine to ſerue, hence it is that as Maiſters on their partes are required in Gods Booke, *to doe that vnto their*[m] *Servants which is iuſt and equall*: ſo Servants likewiſe to be obedient to them that are their[n] *Maſters, according to the Fleſh, in all things.* And thus Beloved, haue you now ſeene, what out of theſe words I haue had to ſay, concerning *Maiſters* and *Servants.* I will but apply what hath beene ſpoken, and ſo commit you vnto God. *Mine eies looke vnto ſuch as bee Faithfull in the Land that they may dwell with me, &c.*

First concerning *Servants*, of whom I intreated First of all

[e] Ver. 29.

[f] *Lyra in hunc locum.*

[g] *Non tibi potes aquam implere, non tibi potes coquere, non tibi potes ante equum currere, iumentum tuum non potes curare.* Aug. in Epiſt. Ioan. Tract 8. p. 434

[h] *Tu non valde verus Dominus ſeruitui, ambo Homines, ambo egentes Deo. Itaq; nullus veſtrùm vere Dominus, & nullus veſtrùm verè Servus* Aug. in Pſal. 69 p. 516.

[i] 1. Cor. 7. 22.

[l] *Prima & quotidiana Poteſtas Hominis in Hominem Domini eſt in Servum. Non ideo Chriſtianus factus es, vt dedigneris ſervire,* Aug in Pſal. 124. p. 1007.

[m] Coloſſ. 4. 1.

[n] Coloſſ. 3. 22

all, I may say to them as *Moses* did vnto the Israelites: *I* °Deut. 30. 19
call Heaven and Earth to record this day against you, that I haue set before you Life and Death, Blessing and Cursing: therefore choose Life, that both thou, and thy seed may liue. Right so, Beloued, haue I at this time set before you a *Faithfull*, and a *Deceitfull*: a *Godly*, and a *Godlesse* Seruant. It is in you to make the Choice, to whether of both you will frame your selues. And in truth who among you considering the Premisses, would not rather be of the *Faithfull*, and *Godly*, then of the *Deceitfull*, and *Lying* Sort, considering what Rewards *Faithfulnesse*, and *Godlinesse* haue, *Deceitfulnesse*, and *Lying*, what Punishments. Neither were the *Rewards*, and *Punishments*, so much to be respected, were they of this Lifes continuance onely, but they reach to the World to come, when for Millions & Millions of yeeres or *Eternall Happinesse* is prepared, or if not that, *Eternall Paine*. To the better furtherance of which your Choice, see what God for his part hath done already. Hee hath created you when you were not: hee hath made you *Men*, and *Goodly Creatures*, that might haue made you *Wormes*, and *Serpents*, & *Toads*, & *Vipers*, and what not: hee hath made you *Christian Seruants*, that might haue made you (as *Millions* at this day) *Without* P *Christ*, *Aliants from the Commonwealth of Israel*, *Strangers from the Covenants of Promise*, *having no Hope*, *& being without God in the World*: hee hath made you *Christian Seruants*, that might haue made you *Slaues*, and *Bondmen*, borne then, & at those times, when any light Offence against your Masters, might haue cost you your very *Liues*. Nay more then this. He hath giuen vnto you, as to your *Masters*, the same *Lord*, the same *Faith*, the same *Baptisme*, I, to set with them at the selfe same *Table*, as you haue seene with your Eyes this day. Where you haue *eaten* of the *Flesh* of *Christ*, and *dranke* of the *Blond* of *Christ*, no lesse then your *Masters* did. In a word, hee hath bred you in that *Church* where you may haue Soule-saving Truth P Eph. 2. 12.

Truth enough, & brought you vp in that *Commonwealth*, where you may all of you come at length to bee *Masters* and *Mistresses* your selues, nay to certaine Eminences of Honour, either in *City*, or *Country* you dwell in. And should you not then be *Faithfull?* Should you not endeavour by all means to be *Religious?* What? Shall *Deceitfulnesse*, or *Lying*, sway with vs more, then all this already done? Diuelish *Deceit?* Base *Lying?* Shall wee call *Death* vnto vs, Everlasting Death both with [q] *Words*, & *Hands?* Shall the Example of a wicked *Ziba* prevaile more with vs, then the Examples of *Iacob*, of *Ioseph*, of *David*, of whom I haue spoken already so much? Let me instance in *Ioseph* again, as Faithful a Servant as ever breathed. What a maine Temptation did assault him of being *Vnfaithfull* to his *Master*, and yet how constantly did hee repell it? proffer was made vnto him of that which was his Masters cheifest *Iewell*. He sought it not, he watcht not a time, hee fore-casted not to haue it. It was in a maner brought vnto him, and laid (as it were) at his *Feet*, and yet he, *How can I doe*, [r] saith he, *this great wickednesse, and so sin against God?* How could he doe it? How? Nay, how could he not haue done it? There was *Opportunitie*, there was *Importunitie*. *Opportunitie*, for it was [s] offered him, *Shee said vnto him, Lye with me*, Gē. 39. 7. *Importunity*, for *She spake vnto him day by day*, Gen. 39. 10: and yet he for all this, *How can I doe this great wickednesse, and so sinne against God?* Mirrour of Chastity! Honest *Ioseph*, and worthy of all admiration! how art thou much more to be admired then *David* was, when he returned to King *Saul* with the [t] Head of *Goliah* in his hand? Nay the *Miracle* was not so great of those three *Children* that walked in the midst of the Fiery [u] *Oven*, considering the Flames that surrounded thee, who mightst not only haue had thy *Pleasure*, but by all worldly likelyhood *Preferment* too. But *Ioseph* would none of that *Pleasure*, *Ioseph* would none of that *Preferment*: *A good Heart*, [x] saith a worthy Divine, *will rather lie in the dust*

[q] Wisd. 1. 15.
[r] Gen 39 9.
[s] *D. Mayo* Almoner to K. Henry 7. being asked by the King what hee would haue done, if he had not been *Ioseph*, but in *Iosephs* steed, *By my truth Sir*, quoth he, *& it like your Grace, I cānot tell you what I would haue done, but I can tel you what I should haue done.* Sr Th. Moore. Dialog. of the Venerat. and Worsh. of Images, *l.* 1. *c.* 26. *Mori Oper. Angl. p.* 164. *Col.* 2.
[t] 1. Sam. 17. 54
[u] Dan. 3. 25.
[x] *D. Hals Contemp. l.* 3. *p.* 233

duſt, then riſe by wickedneſſe. How can I doe this great wickednesſe, and ſo ſinne againſt God?

I, but thou wilt ſay, ſuch a Wickedneſſe indeed had beene great, ſuch a wickednes had beene a grievous Sin, both againſt *God*, and againſt his *Maſter*: but what if I ſin but a little? A little embeaſling of my Maſters Goods, a little pilfering of a few Pence, a little Purloining of that is his, *Is it not a little one*, [y] ſaid *Lot* in another Caſe, *and my Soule ſhall liue!* Oh but yet contemne not theſe Littles, be they in truth never ſo little. *Every Daies Little*, [z] ſaith S. Auſten, *makes a mickle at the length, and they be but little Drops that cauſe in time Great Flouds.* And *what matters it*, ſaith the ſame Father in another place, *whether a Ship be caſt away with an huge and mightie Waue, or that it leake by little and little, and at length for want of looking to, it chance indeed to ſinke.* But ſhall I end with thee in a word? *Anima Conſcientia*, [a] ſaith Tertullian, *eſt Dei Dos.* Conſcience is *Gods Dowrie* beſtowed vpon the Soule, and wilt thou endeavour to hazzard that *Dowry* of thine, and all for a little *Telſe*, not worth the taking vp if it lay at thy Feet, didſt thou but knowe the danger of it? But I come to them that are *Maſters*.

And Firſt concerning this *Graund Maſter*, and this his Proteſtation of *Chooſing*, and *Refuſing*, what great expectance by theſe wordes might there haue beene of a great good *Family* now, nay of a *Court*, and conſequently of greateſt Good both to *Church*, and *Common-weale*? But was this Prince indeed as good as his word? Did he make that very *Choice*? that very *Refuſall* he here ſpeaks of? Oh no: Alas he did not. Doubtleſſe ſometimes he did it not. *Witneſſe* the Bloud of *Vrias* ſpilt by his meanes, as Faithful a Sudiect vnto him as ever was. *Witneſſe* the continuall imployment of *Ioab* that had ſlaine *Abner* with the Sword. *Witneſſe* the Lamentation for wicked *Abſolon* that ſtoale away from him the Peoples hearts *Witneſſe* the Puniſhing of faithfull *Mephiboſheth* with loſſe of his

[y] Gen. 19. 20.
[z] *Quod ponis quotidie per modicum, poſtea Maſſam inuenturus es, & de minimis Guttis flumina implentur.* Aug in Pſ. 93. p. 720.
[a] *Aug ep. 108. p. 327. Vid. Aug. de decem chord. c. 11. p. 636. & de Tẽp. Ser. 244. p. 807*
[a] *Tertul. adverſ. Marcion. l. 1. p. 134.*
[b] It ſhould be a bad Inference here. vpon, *If all the Pictures & Patterns of a Mercilss Prince were loſt in the World, they might all againe be Painted to the life out of the Hiſtory of this King*, as Some vpon ſuch like Particulars conclude vpon K. Henry 8.

Lands for no cauſe. *Witnes* the beſtowing of them on Trecherous *Ziba* whom he ſhould rather haue puniſhed with the loſſe of his *Head*: all to teach vs how exceeding wary we ſhould be in this kind, leaſt our *Goodnes*, as [c] ſpeaks the Prophet, that is, our good Motions, ſuch as *Davids* were at this time, *ſhould be as a Morning Cloud, and as the Morning Dew they ſhould goe away.* When *Eliſha* the Prophet ſaw more in *Hazael*, then *Sylla* ſaw in *Caſar*, in whom hee ſaw yet ſo many [d] *Marij*, but when *Eliſha* ſaw in *Hazael* the Evill he ſhould doe to the Children of Iſrael, namely how hee ſhould *ſet* on fire their ſtrong Cities, *ſlay* their Young men with the Sword, *daſh* their Infants againſt the Stones, and *rent* in peeces their Women with Child: *What* [e] ſaith Hazael, *is thy Servant a Dog, that I ſhould doe this great thing?* Hazael doubtles would haue ſworne at that time; that hee would never haue done halfe ſo much, and yet it was not long after that *Hazael* did aſmuch indeed. I doubt not, there haue bin a *Many* who when they were or *Servants* themſelues, or newly come to bee *Maſters*, haue ſaid as much as *David* did, and would haue ſaid as *Hazael* to, could any haue foretold thē, how cruelly they ſhould afterwards vſe *Chriſtian Servants*. Howbeit ſince, the Caſe is altered, they are not now the Men they were, they haue quite forgotten in their latter times frō whence themſelues were firſt raiſed. Why, but be it thy Servants haue offended thee, and it may be mainely to, wilt thou offend on the other ſide by toto immoderate Correcting of them? No care? no regard at all, *Whether* the Fault were vnawares, or vpon adviſement? *Whether* once, or often? *Whether* of Infirmity, or Villany? You haue heard how the Lord himſelfe did ſtint ſuch *Strokes* as ſhould be giuen vnto Offenders, and he yeelded a Reaſon for it, *Leaſt thy Brother*, [f] ſaith he, *ſhould appeare deſpiſed in thy ſight?* What? & be they then thy *Bretheren?* and muſt thou in no wiſe *Deſpiſe* them? Or doth God himſelfe yeeld a *Reaſon*, and wilt thou deſpiſe that Reaſon to? Haſt thou forgotten

[c] Hoſ. 6. 4.

[d] Suet. Iul. c. 1.

[e] 2. King. 8. 13

[f] Deut 25. 3.

the

the Scripture which g saith: *And yee Maisters put awaie threatning: and know that even your Maister also is in heaven, neither is there Respect of Persons with him?* Nay then let a Heathen teach thee, *Seneca* by name, and feare least he hereafter may iustle thee out of Heaven. *Are they* h saith he, *thy Servants? Nay but they are Men to? Are they thy Servants? Nay rather they are Companions. Are they thy Servants? Nay rather thy humble Friends? Are they thy Servants? Nay rather thy Fellow Servants, if thou couldst but know this, that Fortune hath as much power over thee, as over thē.* Mark Beloved, *That Fortune hath*, had he said, *Divine Providence*, what an admirable Speech had it beene: and had he knowne as much of that *Providence*, as either our Selues doe, or should doe, how much would he then haue spoken in behalfe of *Clemency* in this kinde.

g Ephes. 6. 9.

h *Servi sunt? Imò Homines. Servi sunt? Imò Contubernales. Servi sunt? Imò humiles Amici. Servi sunt? Imò Conserui, si cogitaveris tantundem in vtroq; licere Fortuna.* Senec. Ep. l. 6. ep. 47.

I speake not this Beloved, as if there should be no *Checking*, no *Controlling* of Servants at all. They that are given to any immoderate *Mildnes*, and offend as much on that side, let them feare old *Elies* Example, who for being remisse vnto his *Childrē*, how did he exasperate the Lord against him? The end of all was, that he had a fearefull end: *Ely fell* i saith the Scripture, *from his seat backward by the side of the Gate, and his Necke was broken, and he dyed.* Now if this befell old *Eli* that would not correct his *Sonnes* (in whose behalfe Fatherly affection might haue made, and no doubt did make, some kinde of *Apology*) of how much soarer punishment shall they bee worthy who are so remisse vnto their *Servants*, betweene whom and naturall Sonnes the difference is so great. *The Servant* k saith our Saviour, *abideth not in the house for ever, but the Sonne abideth for ever.*

i 1. Sam. 4. 18.

k Ioh. 8. 35.

Oh but thou wilt say, if so be I punish my Servant, how can I my selfe whensoever I offend, craue forgiuenesse at Gods hands? How shal I say as our Saviour wils me, m *Forgiue vs our Debts, as we also forgiue our Debters.* And againe, n *If yee doe not forgiue Men their Trespasses, no more*

m Mat. 6. 12.

n V. 15.

will your Father forgiue you your Treſpaſſes. And how ſhall
[o] Mat. 18. 22. I obſerue that Precept of his to Peter,[o] *I ſay not to thee ſeaven times, but ſeaventy times ſeaven times.* S[t] Auſten thus anſwereth, and his Inſtance is in *Schollers* that commit ſome Faults when they are at Schoole. *They perhaps will ſay* [p] ſaith he, *I haue offended, forgiue me. Well: I doe forgiue, and being forgiven, he offends againe: he cries againe Forgiue me, and I forgiue him once more. He cries the third time, and I forgiue him the third time to. But if the Fourth time he doe the like, then is he ierkt indeed. Happly he will ſay, why Sir, haue I offend you ſeaventy times ſeaven times? Nay* ſaith S[t] Auſten, *if ſeuerity of Diſcipline ſhould lie aſleepe ſo long, by reaſon of ſuch Preſcription, then would Wickednes fly abroad in every place vncontrolled. And what then is to be done* ſaith he? *What? Let vs correct with Words, and if neede be with Stripes to, but let vs forgiue the Offence, let vs not keepe that in minde ſtill.* His concluſion there is. What is ſo iuſt and fit to be done, as when the *Phiſition* takes an yron Inſtrument to launce his *Patient* with. The *Patient* it may be cries, and yet is he cut for all that. When he is to be ſeared, he cryes againe, and yet is he ſeared notwithſtanding. Now that, ſaith *S[t] Auſten*, is not *Cruelty*, God forbid, that that ſhould be tearmed *Cruelty*, & *Fierceneſſe* of the *Phiſition*. He is fierce indeed vpon the Wound, that ſo his *Patient* may bee healed, becauſe ſhould hee dally with it, it might be his Patients vtter overthrow. I wil end with that of [q] Seneca: *Neither ought Clemency to be toto cheap, vulgar, and common, nor on the other ſide toto ſtrict. Seeing it is Cruelty al alike, when as every Fault committed is or pardoned, or puniſhed.*

[p] *Obſeruãt Pueri indiſciplinati & noluat vapulare, qui ſic præſcribunt nobis, quando volumus dare diſciplinam. Peccavi, ignoſce mihi. Ecce ignovi, & iterum peccat. Ignoſce, ignovi. Peccat tertiò, Ignoſce: tertiò ignovi Iã quartò vapulet. Et ille, Nunquid ſeptuagieſ. ſeptieſ te fatigavi? Si hac præſcriptione ſeveritas diſciplinæ dormiat, repreſſâ diſciplinâ ſævit impunita Nequitia. Quid ergo faciendum eſt? Corripiamus verbis, & ſi opus eſt, & Verberibus: ſed Delictum dimittamus, Culpam de Corde abiiciamus: ideo enim Dominus ſubdidit, De cordibus veſtris, vt ſi per charitatem imponitur diſciplina, de corde lenitas non recedat. Quid enim tam pium quàm Medicus ferens ferramentum? Plorat ſecandus, & ſecatur: plorat vrendus, & vritur. Non eſt illa Crudelitas, abſit vt Sævitia Medici dicatur. Sævit in vulnus, vt homo ſanetur: quia ſi vulnus palpetur, homo perditur.* Aug. de Verb. Dom. *Ser.* 15. p. 45.

[q] *Nec promiſcuam habere, nec vulgarem Clementiam oportet, nec abſciſam. Nam tam omnibus ignoſcere, Crudelitas eſt, quàm nulli.* Senec. de Clement *l.* 1. *c.* 2.

And

And thus, Beloved, haue I now abſolved at three ſeverall times, that threefold Taske I tooke in hand, concerning *Husbands*, and *Wiues*: *Parents*, and *Children*: *Maiſters*, and *Servants*. I haue ſhewed the mutuall correſpondence, that is to bee betweene every of them, and the ſeverall Duties of each to other. All which *Duties* would you now but practiſe, every of you in your ſeverall Callings, I my ſelfe will promiſe nothing, our Saviour ſhall promiſe, and perfourme, *To him that overcommeth*: that is, to them which ſhall preſerue themſelues frō the many *Corruptions* of the *Times* they liue in, ſuch as *Neglect* of Duty is, whether on the *Husbands*, or *Parents*, or *Maiſters* behalfe: or on the *Wiues*, or *Children*, or *Servants*: *To him that overcommeth, r will I giue to eate of the Tree of Life, which is in the midſt of the Paradice of God.* The Way indeed to that *Tree* of *Life* was once kept frō vs by him that ſet the *Cherubims*, & the *Blade of a Sword ſhaken to keepe the way thereof*, Gen. 3. 24: but now is it opened againe vnto vs, and who that will may enter in, *Verely, I ſay vnto thee, to day ſhalt thou bee with me in Paradice*, Luk. 23. 43.

r Rev. 2. 7.

The God of Heaven ſo bleſſe vs, and the Seed that hath beene ſowen, &c.

VIRGINITIE.

Whit-Sunday. June 12. 1614.

The Vnmarried careth for the things of the Lords, how he may please the Lord: but he that is Married careth for the things of the World, how he may please his Wife. There is a Difference also betweene a Virgin and a Wife. The Vnmarried Woman careth for the things of the Lord, that she may bee holy both in Body and in Spirit: but she that is married, careth for the things of the World how she may please her Husband. 1.Cor.7. 32,33,34.

I Haue here made choice of a Text, Right Worshipfull, and dearely Beloued, which well agrees with all and every of vs in generall: but with how many, or with how few of vs in each particular, ther's the *Question*. The Text speaketh in generall of *Married*, and *Vnmarried*, *Wiues*, and *Virgins*, and who amongst vs all is none of these? But where it speaketh of the *Vnmarried*, that hee careth for the things of the Lord, how hee may please the Lord; of the *Married*, that hee careth for the things of the World, how he may please his Wife: Againe of the *Vnmaried Woman* caring for the things of the Lord that shee may bee Holy both in Body, and in Spirit; of the *Married* caring for the things of the World, how shee may please her Husband; and who amongst vs all is one

of these? I confesse it is my purpose at this time, to speake principally of *Virgins*, for that of the *Married*, and of *Wiues*, I haue spoken heretofore, howbeit for the Apostle in this place ioyneth the *Unmarried*, and *Married* together, *Virgins*, and *Wiues*, I also shall say somewhat of the *Married*, and of *Wiues*, but my cheefe intent and purpose is especially concerning VIRGINS. An Argument now adaies seldome treated of, yet frequent with the *Fathers*, who (a many of them) haue compiled whole Treatises to this purpose. Namely S. *Ierom*, S. *Austen*, S. *Ambrose*, *Athanasius*, *Basil*, *Nazianzen*, *Chrysostom*, *Fulgentius*, *Bernard*: all of them writing in their times, or whole *Tracts* of *Virginitie*, or *Exhortations* vnto *Virgins*. Of *Virginitie*, and *Virgins*, then at this time, and that with our Saviours help, who was as S. Austen [a] speaketh, *Virginis Filius*, *Virginum Sponsus*, *Virginali Vtero corporaliter natus*, *Virginali Connubio Spiritaliter coniugatus*. The sonne of a Virgin, a Bride-groome to Virgins, corporally borne of a Virgin Wombe, and spiritually yoaked in Virgin Wedlocke. The Text, you see, is a Passage of the Apostle *S. Paul*, who was himselfe a *Virgin* too, though there are of the Ancient [b] Fathers, that say hee had a *Wife*. I for my part am otherwise minded, and all, for he saith here in this [c] Chapter, *I would that all Men were even as I my selfe am*, and yet saith Erasmus, [d] *Vel ex hoc loco conijcere licet, Paulo fuisse Coniugem, posteaquam de Coniugatis agens sui facit mentionẽ*. We may gheesse, even by this place, that S. Paul had a Wife, for that in speaking of Married Folks, he makes mention of himselfe. I will not now discusse this point, nor conclude of, or on. Only I am perswaded that if S. *Paul* had beene married indeed, he would not haue said simply here, *I would that all Mẽ were even as I my selfe am*, but as he [e] said in another case to King Agrippa, *I would that all were altogether such as I am*, Παρεκτὸς τῶν δεσμῶν τούτων, *except these Bonds*. Now that *Marriage* is as *Bonds*, witnesse that of S. Ambrose, *Bona Vincula Nuptiarum, sed ta-*

[a] *Aug. de Sanct. Virgin. c. 1.*

[b] *Ignatius*, and *Clemens. Vid.* Days Diall *Lect.* 8 *p.* 200. *In Marg.*

[c] V. 7.

[d] *Erasm. Annot in 1. Cor. 7. p.* 414. *Edit.* 1527

[e] Act. 26. 29.

tamen Vincula, [f] saith he, *et si Vincula, tamen Vincula Charitatis.* And againe in another [g] place, *Bonum quidem Charitatis vinculum est, sed tamen Vinculum, de quo cum velit se exuere Nupta non possit, nec Liberum sui habere arbitrium.* His meaning is, that Marriage is as *Bonds* indeed, but *Bonds* of *Loue*, yet such as the Parties bound cannot possibly be rid of, though they would perhaps never so faine. Wherefore if S. *Paul* were *Vnmarried* himselfe (as I for my part, am of opinion) and adviseth vs to that course of Life, as it is in the *fiue* & *twentith* verse of this Chapter, to whom may wee better harken then to *S. Paul*, in this case, especially if it be true which *C. Livius* saith in [h] *T. Livius*, that *No mã giues more faithfull counsaile, then hee that perswades another to that, which or he himselfe followeth, or at the least wise would follow, were he himselfe in like case.* To come then to the Matter in hand.

[f] *Ambr. de Virgin. l. 3. p. 115.*
[g] *Ambros. ad Virg. Exhort. p. 134.*
[h] *Neminem fidelius dare posse Consilium quam eum qui id alteri suaderet, quod ipse si in eodem loco esset, factu rus fuerit.* Liv. Decad. 4. l. 7.

That our Apostle was at *Corinth*, the most famous Citie of *Asia*, and most flouri∫hing in those daies, we read it in the *Acts*, and from whence it was he thether came, and for a Twelue-month and a halfe, what it was he there did. *He continued there a Yeare, and six Months*, [i] saith S. Luke, *and taught the word of God among them.* Howbeit afterwards being compelled by the wickednesse of the Iewes to sayle into *Syria*, in his absence it so fell out, that false *Apostles* did enter amongst them, and made havocke of the Flocke. Wherevpon the *Corinthians* wrighting vnto him, and acquainting him with their State, it should seem that in their Letter vnto him, they mooved certaine *Questions* wherein they desired to be resolued, and which S. *Ierom* thus [l] specifies: Among other things the *Corinthians* enquired by their Letters, *whether* after the Faith of Christ they ought to liue a *single* Life? And *whether* for Continency sake, they should forsake their Wiues which they had already? *Whether* they that were Virgins when they receaued the *Faith* might take Matrimony vpon thē? And if both parties were Paynims, & one should receaue

[i] Act. 18. 11.
[l] *Hier. Adverſ. Iouin. l. 1. Vid.* Defence of Priests Marriages, *p.* 126. where it is alleaged amis, *Contra Iulianum.*

the Faith, *Whether* the Beleeuer ſhould forſake the Vnbeleeuer? And if Wiues were to be married, *whether* they ſhould marry Chriſtians only, or alſo Paynims. Now to al and every of theſe Queſtions the Apoſtle makes ſpeciall Anſwer in the whole Proceſſe of this Chapter. And therefore S. Ierom, *Videamus igitur quid ad hæc Paulus reſcripſerit.* Let vs therefore now ſee what S. Paul did write againe to theſe Matters. But it is not of all theſe, that I haue purpoſed now to ſpeake, my Text confines mee to onely One, namely vnto *Virginitie.* The Queſtion then by all likelyhood, being this, or to this effect: *Whether they that were Virgins when they receaued the Faith, might marry yea, or no:* the Summe of the Apoſtles Anſwere ſeemes to be that in the *fiue & twentith* verſe, that concerning *Virgins* hee had no Commandement, onely his Advice vnto them was, that in regard of thoſe Times, it was good for them ſo to bee. Which being good ſo to bee, that he might the better prooue vnto them, hee compareth in this my Text, *Virginitie*, and *Marriage* both together. He ſhewes the Eaſineſſe of the *One*, the Difficultie of the *Other*, the Nature, and Propertie of *Both*: and foraſmuch as themſelues were Chriſtians, & cõſequently had vowed in Baptiſme *The things of the Lord*: that is, as our Communion Book [m] expreſſeth them, *To forſake the Divel, and all his VVorkes, the vaine Pompe and glory of the World, with all covetous Deſires of the ſame, the Carnall Deſires of the Fleſh, ſo that they would not followe, nor bee led by them*, he ſhewes what aduantage *Virginitie* hath towards the fulfilling of all this, what diſtractions were in *Marriage*, and therefore if they intended indeed *The things of the Lord*, they ſhould betake themſelues to a *Virgin-life.* Which is not Beloved, to be ſo vnderſtood, as if all *Virginity* had all theſe Commodities, and every *Marriage* had every encombrance, that the *One* could not but care for *The things of the Lord*, the *Other* would not but care for *The things of the World*: very Experience ſhews the contrary.

[m] Communion Booke in Baptiſme.

trary that this is not alwaies ſo, neither ſometimes in reſpect of *Virgins*, that are careſull enough for *The things of the World*, neither in reſpect of *Marryed Folkes* that are as careſull for *The Things of the Lord*. What? and doth the Apoſtle then take his aime herein amiſſe? Makes hee a Diſtinctiō without a Difference? No, in no wiſe. He ſhews the Nature of *Virginity* in generall, & the Nature of *Marriage* in generall: if ſome certaine *Virgins* on the one ſide, and certaine *Marryed Folkes* on the other ſwarue from thence in particular, that is meerely accidentall. The Speech here of the Apoſtle is like a Speech of our Saviours when as he ſaid in S^t *Matthewes* [a] Goſpell, *That out of the aboundance of the heart the mouth ſpeaketh*: which is not ſo to be vnderſtood, as if it were alwais ſo (except it be in one ſenſe, namely, that the *Abundance* of the *Heart* wil make the *Mouth* at ſometimes bewray that, which lyeth in the *Heart*, notwithſtanding all *Hypocriſie*) for there were, and hee knewe there were, that [b] *Drew neere to him with their Mouthes, and honoured him with their Lips, but yet their Hearts were farre of from him*. To come at length then to the Words themſelues, wee are therein to conſider three ſpeciall Points. *Firſt* of all, two ſeverall States, & in them both Sexes, Male and Female. *Vnmarryed*, and *Married*; there's the Male: *Virgins*, and *Wiues*; there's the Female. *Secondly*, the Obiects where abouts they are. *The things of the Lord*, and *The things of the World*. *Thirdly*, their Actions about thoſe Obiects, and thoſe are *Cares*, both of them taking care, *The Vnmarryed*, and *Married*: The *Vnmarryed*, for the One; the *Marryed*, for the Other. And of every of theſe in their ſeveral order, and firſt of the *Vnmarryed*, and *Married*, *Virgins* and *Wiues*. *The Vnmarryed careth for the things of the Lord, how he may pleaſe the Lord: but he that is marryed careth for the things of the World, how he may pleaſe his Wife. There is a Difference alſo betweene a Virgin, and a Wife: the vnmarryed Woman careth for the things of the Lord that Shee may be holy both in*

[a] Mat. 12.34.

[b] Mat. 15.8.

Body, and in Spirit: but Shee that is marryed careth for the things of the World, how Shee may please her Husband.

Virginity is a State of Life that in all Ages for the most part hath beene exceeding much set by: I say, *for the most part*, for that as *Causabon* hath [p] noted, the Iewes so little respected it, that if any among them remained a *Virgin*, it was esteemed a *Reproach*, and a kinde of *Curse* vpon her. And therefore the *Daughter* of *Iephtah* when her Father had vowed her to the Lord: *Suffer me* [q] saith shee, *two Moneths that I may goe to the Mountaines, and bewaile my Virginity, I, and my Fellowes*. So *Elizabeth* the Mother of *Iohn Baptist* whē she first became to be with Child: *Thus* saith she, *hath the Lord dealt with me, in the daies wherein he looked on me to take from me my Rebuke among Men*: or as it is in our Last Translation, *to take away my Reproach*. But for that indeed was *Barrennes*, rather then *Virginity*, to come to *Virginity* againe. *In that day* [s] saith the Prophet Esay, *shall seaven Women take hold of one Man, saying, We wil eate our owne bread, and we will weare our owne Garmēts: only let vs be called by thy Name, and take away our Reproach*. And as it was of little esteeme among the Israelites, and Iewes, so among some of the *Heathens* to, the *Grecians* by name. And therefore not *Helen* only twits *Electra* the Daughter of *Agamemnon* with her stale *Virginity*, but her Brother *Orestes* also, I, and shee her selfe of her selfe, *I*, [t] saith shee, *poore Soule shall line for ever vnmarryed, and never be Mother of a Child*. And *Lycurgus* he made a *Law* to punish such as would not marry, and it was a [u] strange kinde of *Penance* that the Magistrate by his *Law* was to put them to, *Quod Templo dicere non est*: not to spoken of in this place. Howbeit among the *Romans* it was of so great esteeme, as that the *Keeping* of the *Sacred Fier*, was committed vnto them, I meane to the *Vestall* [x] *Virgins*. Of whom there were first of all but *Foure*, afterwards *Two* were added more, and so they came to be *Six*, at length to be *Twenty*. They never walked abroad but with a *Scep-*

[p] *Vid. Causab. ad Annales. Baron. Exercit. 8. p. 215.*

[q] Iudg. 11. 37.

[r] Luk. 1. 25.

[s] Esay 4. 1.

[t] Ἀγαμὲ Ἑπτὰ ἀπτὸς ἄπτ βίοτον Ἀμιλᾶ εἰς τὸν ἀϊὲν ἑλκω χρόνον. *Eurip. Oreſt.*

[u] *Plutarch. in Lycurg.*

[x] *Vid.* Mr Th. Godwin *Romanæ Hiſt. Anthoiog. l. 2. c. 18.* & Plutarc. *in Numa & Qu. Rom. Queſt. 96.* and Alex. ab Alexand. *Geniales Dies l. 5 c. 12 p. 269. b.*

per

ter in their hand, & both *Conſuls* and *Prætors* the chiefeſt Magiſtrates of thoſe daies were as they met, to giue them the Wall. They might make their *Will* and *Teſtament* although their Fathers were aliue: they might doe all they did without a *Tutor* as having the Benefit of the Law, *of them that had three Children.* Whenſoeuer they went abroad, they had their *Seriants* to wait vpon thē, & if at the ſame time a *Malefactor* had beene going to his Death, he eſcaped the Puniſhment, if ſo be She tooke her *Oath*, that ſhee met him but by chaunce. Howbeit this was the Honour that was done to ſome *Virgins*, namely to the *Veſtal.* The eſtimation that was had of *Virgins*, and *Virginity* in generall, was ſince the time of our Saviour Chriſt, and a many were the Cauſes as *Peter Martyr* [y] obſerues, why *Virginity* about the beginning of Chriſtian Times, was had in ſuch eſteeme. *One* was for that Chriſt had [z] ſaid: *There are ſome Chaſt which were ſo borne of their Mothers Belly: and there be ſome Chaſt which be made Chaſt by men, and there be ſome Chaſt which haue made themſelues Chaſt for the Kingdome of Heaven.* An *Other* cauſe was, for that at that time there were great *Perſecutions* in every place. Now *Chriſtians* were then for the moſt part in [a] flight, roming vp and downe the World, and turn'd out of all they had, ſo that in time of *Perſecutiō* it was farre leſſe trouble for thē to fly in ſuch ſort alone, then had they had Wife, & Children with them. A *Third* Cauſe was, for that at that time Chriſtian Religion was much defamed. For in regard of the Feare of the Magiſtrate making their meetings very earely, the People had thē in ſuſpition that they lay promiſcuouſly with one an other. A *Fourth* cauſe was, for that a great part that came to Chriſt were of the Heathen thēſelues, who a many of them eſteeming much of *Virginity* before their Converſiō, partly in one Reſpect, partly in an other, held it in honour ever after. I might here alleage a *Fift* cauſe which *Sadeel* [b] bringeth, namelie, that ſo many even of Chriſtians themſelues addicted at the firſt both

[y] P. Martyr *de Votis & Cœlibatu. p. 460.*
[z] Mat. 19. 12.
[a] Heb. 11. 38.
[b] Sadeel. *Reſp. ad Fidei Profeſs. à Monachis Burdegal. edit. Art. 53. Oper. p. 509. Col. 1.*

to

to *Polygamy* and *Fornication*, in ſo much that for *Fornication* the Apoſtles were faine to forbid it in their Generall [c] Councell at Ieruſalem, they which did abſtaine even frō lawfull Marriage it ſelfe, therby to ſhew their Temperāce the more, were highly eſteemed of, and ſo much the rather, for that there was in thoſe daies ſo much Turpitude in the world. But the chiefeſt cauſe of al, was no doubt the words of our Saviour, who [d] ſaid when time was, *Qui poteſt capere, capiat.* He that is able to receiue this, let him receiue it. Now the Fathers when they commended *Virginity* ſo much, meant not *Virginity* of *Body* only, but *Virginity* of *Minde*. For *Perit & mente Virginitas* [e] ſaith S^t *Ierome*, the very *Minde* may looſe her *Maydenhead*. And againe in an other [f] place, *Quid prodeſt Corporis Pudicitia, animo conſtuprato?* To what end and purpoſe is Chaſtity of Body, if ſo bee the Minde be once deflowred? But thus much of *Virgins*, come wee now to the State of *Matrimony*.

[c] Act. 15.29. M^r Hooker is of opinion that *Vnlawfull* or *inceſtuous Marriages* were meant by *Fornication* in that place of the Acts. And indeed S^t Paul, as he alleageth, cals Inceſtuous Marriage, *Fornicatiō*, 1. Cor. 5. 1. M^r Hooker Eccleſ. Pol. l. 4. § 11. p. 192.

[d] Mat. 19. 12.

[e] *Hieron. ad Euſtoch. de Cuſtodia Virgin.*

[f] *Hieron. in Ieremi. l. 2. c. 7.*

[g] Communiō Booke in Matrimony.

The State of Holy *Matrimony*, is no where in fewer words ſo fully ſet downe, as it is in the Booke of Common Prayer. *Holy Matrimony* [g] ſaith that Booke, *is an honourable Eſtate, inſtituted of God in Paradice in the time of Mans innocency, ſignifying vnto vs the myſticall Vnion that is betwixt Chriſt, and his Church: which holy eſtate Chriſt adorned and beautified with his Preſence, and firſt Miracle that he wrought in Cana of Galile, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterpriſed, nor taken in hand, vnadviſedly, lightly, or wantonly, to ſatisfie Mens carnall Luſts and Appetites, like bruit Beaſts that haue no vnderſtāding, but reverently, diſcreetly, adviſedly, ſoberly, and in the feare of God, duly conſidering the Cauſes for which Matrimony was ordained.* And therevpon it tels vs of *Three*. *One*, the Procreation of Children to be brought vp in the feare and nurture of the Lord, and Praiſe of God. *Secondly*, for a Remedy againſt ſinne, and to avoid Fornication, that ſuch perſons as haue

not

not the Gift of Continency might marry, and keep themselues vndefiled Members of Christ his Body. *Thirdly*, for the mutuall Societie, Helpe, and Comfort, that the One ought to haue of the Other both in Prosperitie and Aduersitie. Thus farre our Booke of Common Prayer. So that whether we regard the *Necessitie*, the *Antiquitie*, the *Dignitie*, the *Place*, the *Time*, the *Author*, the *Allower*: all shew how reuerend an account is to be made of holy Matrimony. *First*, The *Necessitie* thereof was such, as that God himselfe found it good to giue Man a Wife: the *Antiquitie*, such as that it was ordained in the beginning of the World: the *Dignitie* such as that the Apostle S. Paul calls it Honourable: the *Place* was Paradice: the *Time* was Innocency: God the *Author*: the *Allower* Christ Iesus who approoued it not only by his owne Birth in Marriage, but by his Presence at a Marriage Feast, when as purposing in time to cause the *Blind* to see, the *Halt* to goe, the *Leapers* to be cleansed, the *Deafe* to here, the *Dead* to be raised vp, he would worke his first and formost miracle at a Marriage Feast, by turning *Water* into *Wine*. *In this world*, [h] saith Reuerend Hooker, *there can be no Societie durable otherwise then only by Propagation. Albeit therefore Single Life*, saith he, *bee a thing more Angelicall, and diuine, yet sith the replenishing first of Earth with blessed Inhabitants, and then of Heauen with Saints euerlastingly praysing God, did depend vpon Coniunction of Man & Woman, he which made all things compleat, & perfect, saw it could not be good to leaue Men without any Helper vnto the fore alleaged end.* And againe a little after: *That which is borne of Man, must bee nourished with farre more trauaile, as being of greater price in Nature, & of slower pace to Perfection then the Offspring of any other Creature besides. Man and Woman being therefore to ioyne themselues for such a purpose, they were of Necessitie to bee linked with some streight, and insoluble knot.* And this it is, that may be said of *Marriage* in generall. Howbeit *Marriage*

[h] M. Hooker Eccles. Pol. l. 5. § 73. p. 214.

a many times is ſo vndertaken by a[i] Many of vs, that what in one reſpect, what in another, what by one default, what by another, as it becomes vnto vs a *Bargaine* full of many *Thorny Circumſtances*: ſo is it made an irkſome *Yoake* much more heavy then indeed it is. Hence that *Marrying* in haſt, and *Repenting* by leaſure, that reſpecting of *Worth* & *Dowry*, of other worth ſmalleſt reckning, that Wooing, & Wedding together, before wee well know each others Nature. It is learnt in our Youth (for it is in a *Schoole-book*) but we forget it ere we come to Age, or at leaſt wiſe, wee make no Vſe of it, [l] *Neq; tu illum ſatis noveras, nec te ille: hoc vbi fit, ibi non vere vivitur.* Neither doe we knowe their *Natures* as wee ought, nor they *Ours*, and therefore no great marvaile, if all things fall out ſo prepoſterouſly. But to returne againe to *Marriage*.

I ſhould here, intreating of Marriage, ſpeake vnto you of the many *Ceremonies* that belong therevnto, as of the [m] *Time* wherein the Libertie of Marriage is reſtrained; of *Giuing* of the Woman either by the Father, or by ſome Friend; of the *Cuſtome* of laying downe Mony by the Bridgroome vpō the Book; of the *Ring*; of the Words the Bridegroome ſpeaketh of *Worſhipping* with the Body; of *Receaving* the Sacrament at that time (now in theſe daies out of vſe) all to intimate vnto vs of what *Dignitie* Marriage is, and of what *Spirit* they are, who ſpeake & write ſo ſpightfully of *Marriage*: as they doe, but I come vnto the Obiects whereabouts *Virginitie*, and *Marriage* are, *The things of the Lord, & the things of the World. The vnmarried careth for the things of the Lord, how he may pleaſe the Lord.* And againe, *The vnmarried Woman careth for the things of the Lord, that ſhe may be holy both in Body, and in Spirit.*

Things of the Lord, will Some ſay, what *Things*? ſeeing *Things* are a *Tranſcendent*, and how then ſhal wee doe, to haue thē ſpecified vnto vs? How? but by hauing recours to what our Savior ſaid in this caſe, who ſpeaking to his Diſciples; *There be ſome*, [n] ſaith he, *Chaſt, which haue made thē ſelues*

[i] *Qui ſe coniugio deſtinant, eos præmoneri vtile eſt de incommodis iſtis ne poſtea inopinato ea experti, animos diſponant: quod videmus plerisq; contingere: nam quum ſibi meru Mel promiſerint, hac ſpe fruſtrati, leviſſima offenſione facilè opprimuntur. Sciant igitur in tempore quid ſibi expectandum ſit, quo parati ſint ad omnia perferenda.* Calvin. in. 1. Cor 7. 32.

[l] *Terent. Heaut. Act. 1. Sc. 1*

[m] Concerning theſe particulars, ſee M. Hooker Eccleſ. Pol. l. 5. §. 73.

ſelues Chaſt for the Kingdome of Heauē. Agreeable where[n] vnto, was that of his in another [o] place, *Seeke yee firſt the Kingdome of God, and his Righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.* So that if wee might but knowe what the *Kingdome of Heauen*, or the *Kingdome* of *God* is, we ſhall eaſily then conceaue what theſe *Things* are, that here are ſpoken of. And would wee then knowe what the *Kingdome* of *God* is? The Apoſtle S. Paul will inſtruct vs in his Epiſtle to the Romans: *The Kingdome of God*, [p] ſaith the Apoſtle, *is not Meat, nor Drinke, but Righteouſneſſe, and Peace, and Ioy in the Holy Ghoſt.* Hee meanes the *Kingdome of Grace* in this Life. For there is a *Kingdome* of *God* in this Life, and a *Kingdome* of *God* in the Life to come. That in the Life to come is called a *Kingdome* of *Glory*; this, a *Kingdome* of *Grace*, of which Kingdome they are, whoſe Hearts he doth illighten, and guid by his Holy Spirit, effectually mooving them to beleeue his Promiſes, as alſo to doe his will. And hence comes this *Holineſſe* here mentioned, both in *Body* and in *Spirit*: *That ſhe may be Holy*, ſaith the Apoſtle, *both in Body, and in Spirit.* In *Body*, for it is the Temple of God, as I haue ſhewed you [q] heretofore: *Thou thy ſelfe*, [r] ſaith S[t] Auſten, *art the Temple of God, thou a Temple goeſt in, thou a Temple goeſt out, thou remaineſt a Temple in thine Houſe, thou riſeſt a Temple too.* In *Spirit*, for it is not ſufficient that our *Bodies* only be *Chaſt*, vnleſſe our *Mindes* be *Chaſt* alſo. And therefore as the Poet [s] ſaith,

Mens Sana in Corpore Sano:

A ſound Minde in a ſound Body, ſo wee by all meanes ſhould endeavour that there be in like ſort,

Mens Caſta in Corpore Caſto,

A chaſt *Mind* in a chaſt *Body*, foraſmuch as we haue all of vs to doe with him, whoſe *Eyes* are ten thouſand times brighter then the *Sun*, as ſpeakes the *Sonne* of *Syrach*, Eccluſ 23.19. *What is it elſe*, [t] ſaith Fulgentius, *to bee Holy in Body, and in Spirit, but to obſerue that which is holy both in thought,*

[n] Mat. 19. 12.

[o] Mat. 6. 33.

[p] Rom. 14. 17.

[q] Davids Deſire. *Ser.* 1. *p.* 19 *& Ser.* 2. *p.* 91.

[r] *Tu ipſe es Templum Dei, Templum intras, Templum exis, Templum in Domo tua manes, Templum ſurgis.* Aug de Verb. Dom. *Ser.* 16. *p.* 49.

[s] *Iuv. Sat* 10.

[t] *Quid aliud eſt Corpore & Spiritu Sanctũ eſſe, niſi quod Sanctum eſt, in Opere, & in Cogitatione ſeruare.* Fulgent. de Stat. Viduol. *Epiſt.* 2. *p.* 451.

thought, word, and deed. And wee ought ſo much the more to haue a care vnto our *Thoughts* for that they can by no meanes be hid from God aboue. *Man,* [u] ſaith S. Auſten, *is a great Gulfe, howbeit thou o Lord haſt the number of every haire of his Head.* And againe in another [x] place, *As our owne Eares are to our Words, ſo are the Lords Eares to our Thoughts.* Nay vnleſſe Words be ſpoken we cannot poſſibly heare what is ſaid, he had need bee very [y] *Skilfull* that knewe what *Silence* meaneth, but as for the Lord our God *O Lord,* [z] ſaith David, *thou haſt ſearched me out & knowne me; thou knoweſt my down ſitting & my vpriſing, thou vnderſtandeſt my Thoughts long before.* I wil end this Point with that of Fulgentius, who ſpeaking of Virginitie both of the *Body*, and the *Soule*, *The Virginitie of the Body,* [a] ſaith Fulgentius, *the Divell endeavours to get by another, but to get and to obtaine the Virginitie of the Mind, that will hee doe by his owne ſelfe.* And thus having in ſome ſort ſeene what the *Things of the Lord* are, wee may now conceaue the better, what are the *Things of the World: Hee that is Married careth for the things of the World, how he may pleaſe his Wife.* And againe, *Shee that is married careth for the things of the World, how ſhe may pleaſe her Husband.*

The Good [a] ſaith S[t] Ierome, *that Vertue hath, appeares by the contrary Vices, and Light ſeemes much cleerer when it is once compared with Darkneſſe.* Having ſeene then what the *Things of the Lord are*, wee may now more eaſily haue a glimps of the *Things of the World.* The *World* as it is ſometimes taken for evill & wicked *Luſts*, ſuch as raigne in the Children of this World, and therefore the Apoſtle [b] S[t] Iohn, *Loue not the World, nor the things of the World:* ſometimes for the *Pomp*, and *Glory* that is in Men, and therefore the Apoſtle [c] S[t] Paul, *The World is crucified to me, and I to the World:* ſo in this place is it taken here for the Condition, and State of this Earthly Life, when with much carking, and caring, we provide for ſuch things as belong vnto our mainetenance. And inſtance is here made of

[a] *Grande Profundum eſt ipſe Homo, cuius etiam Capillos tu Domine numeratos habes.* Aug. Confeſſ. l. 4. c. 14. p. 70.

[x] *Quomodo Aures noſtræ ad voces noſtras ſic Aures Dei ad Cogitationes noſtras.* Aug. in Pſ. 148. p. 1188

[y] *Peritum eſſe neceſſe eſt eum, qui ſilentium quid ſit, intelligit.* Tull. de Divin. l. 2.

[z] Pſ. 139. 1.

[a] *Virginitatem Carnis per Hominem nititur Diabolus præripere, Cordis verò Virginitatem per ſeipſum conatur auferre.* Fulgent. de Virgin. & Humil. *Epiſt.* 3. p. 504.

[a] *Quantum boni Vitus habeat, Vitia demonſtrant: Clariuſq; ſit lumen comparatione Tenebrarum.* Hier. ad Ruſtic.

[b] 1. Ioh. 2. 16.

[c] Gal. 6. 14.

of Pleasing the *Wife*, and Pleasing the *Husband*, for that the pleasing of both them, is indeed all in all. For if so bee the Wife begin to fret and fume, *It is better* [d] saith Salomon, *to dwell in the wildernesse, then with a contentious and angry Woman*: In the *wildernesse*; that is, [e] saith the Sonne of *Syrach*, with a *Lyon* & a *Dragon*: And if the Man be wayward to, king *Salomon* saith as much of him. *Make no friendship* [f] saith he, *with an angry man, neither goe with a furious man, least thou learne his waies, and receive destruction to thy Soule.* And, *Potest hoc* [g] saith Lavater, *ad Fœdera, Coniugia, & alias Societates etiam extendi*: This Sentence of *Salomon* may extend to Friendship, Marriage, and other Societies whatsoever.

[d] Prov. 21. 19.
[e] Eccles. 25. 18.
[f] Prov. 22. 24.
[g] Lavater in hunc loc.

We haue seen what the *Things of the Lord* are, we haue seene the *Things of the World*. Thus much therefore of the Obiects, come we now vnto the third Point, namely to the Actions of the *Vnmarryed*, and *Marryed*, *Virgins*, and *Wines* that are about these Obiects; and those are *Cares*: The vnmarryed *careth* for the things of the Lord, he that is Marryed *careth* for the things of the World: The vnmarried Woman *careth* for the things of the Lord, Shee that is married *careth* for the things of the World.

It is in the Originall Μεριμνᾶ in all fowre places; as well for the *Vnmaryed*, as *Marryed*, *Virgins*, as *Wines*. The Vulgar hath *Solicitus est* in the two Former, and *Cogitat* in both the Latter, *Beza* hath *Curat* in all. The word Μεριμνᾶ in the Original was vsed by our Saviour in his Sermon on the Mount, when speaking to his Disciples, *Be not carefull for your Life* [h] saith he, *what yee shall eate, or what yee shall drinke, nor yet for your Body what yee shall put on*: And againe, *Care not for the Morrow: for the Morrow shall care for it selfe: the Day hath enough with his owne griefe.* So that the Apostle meanes in this place, a thought-taking, or Fulnesse of Cares which is done by the *One*, that is, by the *Vnmarryed*, and *Virgins*, for the *Things of the Lord*; by the *Other*, that is, by the *Marryed*, and *Wines*, for the

[h] Mat. 6. 25.

Things of the World. *Stapleton* [i] ſcoffes at *Calvin* for expounding *Sollicitudines*, Cares in this place, to ſignifie *Ineptias Nuptiales, Iocos, & alia quibus Coniugati occupantur.* Nuptiall Meriments, Sports and Ieſts betweene the Man, and the Wife. Indeed whereas the Apoſtle had made mention of Trouble before, namely in the *eight* and *twentith* verſe, *Such ſhall haue trouble in the Fleſh: Calvin* ſeemes afterward to make a [l] doubt, whether *Trouble* before ſpoken of, and *Care* here in this place be all one, yea or no. *I thinke Trouble*, ſaith he, *doth iſſue from ſad & heavy Events as from Lack of Children, Widow-hood, Home-contentions, Brawlings. If Children be had, from their miſdemeanours. frõ difficulty of houſe-keeping, & the like*: but as for *Cares* ſaith he, I take them to ſignifie here, *Nuptiall Merriments* to, & ſo forth. Where hee doth not deny but that they ſignifie the ſame that *Troubles* doe, but that they may ſignifie withall nuptiall *Sports* and *Paſtimes* alſo. And indeed why not? For if ſo be notwithſtanding this *Word*, the Vnmarryed may with all alacrity goe about *The things of the Lord*, and be ſometimes alſo in a pleaſant vaine, as was *Elias* the Prophet, when he [m] mockt the *Baalites* (not as this *Prieſt* of *Baal*, who mocks an *Elias* rather,) what hindereth but that marryed Folkes notwithſtanding this *Word* to, may be pleaſant in their kinde, and be carefull even in this ſort, how to pleaſe each other. Had *Stapleton* beene ever marryed, he would better haue vnderſtood *Calvins* words: & he might haue maryed ſuch an One, as he would haue bin farre more *Carefull* how to haue pleaſed, then careleſſe to diſpleaſe. But to returne vnto my purpoſe.

The Apoſtle had ſaid immediately [n] before, Θελω̃ ὑμα̃ς ἀμερίμνους εἶναι, I would haue you without care: not meaning in generall without all *Care* at all, for himſelfe ſaith in an other [o] place, *If there be any that provideth not for his owne, and namely for them of his Houſhold* (which cannot be done without ſome Care) *he denyeth the Faith, and is worſe then an Infidel.* The Apoſtles meaning then was, that he

[i] *Lepidè ac ſuaviter exponit Calvinus.* Staplet. Antid. Apoſt *in* 1. Cor. 7. p. 324.

[l] *Quia ſuperius Tribulationem poſuit, nunc Curas commemorat, vel Sollicitudines, dubitari poſſit an hę: ſint diverſa, necne. Ego Tribulationem naſci puto ex rebus triſtibus, vt orbitate, viduitate, iurgiis & frivicu lis (vt vocant Iuriſconſulti) ex multis faſtidiis, deliciis Liberorum, difficultate alendæ familiæ, & ſimilibus: Sollicitudines etiã rerum lætarum eſſe puto, vt ſunt ineptiæ nuptiales, ioci, & alia quibus Coniugati occupantur.* Calvin. in 1. Cor. 7 32.

[m] 1. King. 18. 27.

[n] Ver. 32.

[o] 1. Tim. 5 8.

he would haue them (if it might be) prompt and ready without Let, or Hinderance, *to* runne the Course they had taken in hand, *to* propagate the Gospell of *Christ Iesus*, *to* follow, and further their owne Vocations. And by this may we gather the Sense also of the Apostles words in this my Text. For where he saith that the Marryed careth for the Things of the World, his meaning is that he doth not alwaies so, for then would he not haue vsed that *If*, *If there be any Mã that provideth not*. His meaning then is, that for the most part, it so fals out, that they care for the *Things of the World*, and that they haue most occasions so to doe. *Duxi vxorem?* saith one in the Poet, *quàm tibi miseriam vidi? Nati Filij, alia cura: porro autem dum studeo illis, vt quàm plurimùm facerem, contrivi in quærendo vitam, atq; ætatem meam.* It was the saying there of *One*, it may be of *Thousands*. I marryed a Wife, what an heape of Troubles did I there finde? Then came Children, thereupon more Troubles, much more Care: and I, while I haue endeavoured to carke and care for them all, haue spent my whole life, and worne my selfe to the very stumps. True it is, that if the *Marryed* man, or *Marryed Woman* be Godly, they haue a promise from the Lord, for their Comfort in this case. It is no lesse then a whole *Psalme* that *David* bestowes vpon them to this purpose. Namely the hundred eight & twenty Psalme, the Summe whereof is this: *that* Hee should eate the Labours of his Hands, *that* he is wel, & q should be happy: *that* his Wife should be as the Fruitfull Vine vpon the Wals of his House: *that* his Children should be like the Olive Branches rownd about his Table: *that* he should see *Ierusalem* in prosperity al his life long: *that* he should see his Childrens Children, & Peace vpon *Israel*. But yet notwithstanding as S^t *Austen* r notes, the *Labours* must be first in this World, the *Fruit* hereafter. And indeed many haue beene the *Labours* of the best that ever were, that betooke themselues vnto Marriage. Let me instance in those three *Patriarches*, so famous in Gods

Vt erem. Adelf. Act. 5. Sc. 4.

q Beatus es, de præsenti est ibene tibi erit de futuro est. Aug. in Psa. 127. *Vulg.* 128.

r Quid sibi vult, labores fructuum tuorum manducabis? Modo labores habemus, fructus postea erit. Aug. in Psal. 127. *Vulg.* 128.

Booke

Book; *Abraham*, and *Isaac*, and *Iacob*, what severall troubles had they by reason of that state. First for *Abraham*: the *Barrennes* of *Sarah* his Wife: the *Pride* of *Hagar* his Maide against her owne Mistresse: the Mistresse her *Complaint* vnto Abraham: the *exposing* of his Maid, & of *Ismael* to seek their Fortunes: the *Danger* of his Life by reason of *Sarah*, they are briefly set down in holy Writ, but what perplexities did they worke in *Abraham*, before that *Abraham* overcame them all? Secondly concerning *Isaac*. how was hee faine to *sojourne* in Egypt by reason of a Famine? in what a *danger* was he of his life by reason of his Wife too? What domesticall *trouble* did he endure by reason his two Sonnes *Iacob* and *Esau* could agree no better. Concerning *Iacob* it is a world of *Crosses* that befell him all his life time. *First*, the *matching* with *Leah* full sore against his will: the *Barrennes* of *Rahel* whom he loued so dearly well: her *angry words* vnto him vpon that occasion, as if the fault had beene in him: the *manifold troubles* his Children wrought him being many of thē in number: the *Ravishing* of his Daughter *Dinah*, and the dolefull event thereupon. No marvaile though he said to *Pharaoh* when *Pharaoh* asked him of his Age: [t] *The whole time of my Pilgrimage is an hundred and thirtie yeares: few and evill haue the daies of my Life beene.*

[t] Gen. 47. 9

Come we now to the *Vnmarried*, and *Virgins*, and how are we all and every of vs freed from these *Cares*? Let mee instance in our selues; I meane as many of vs as are of Schollerlike Conditiō, & haue we not *Colledges* here that wee builded not, *Chambers* which wee stoared not, [t] *Wells* which we digged not, *Vinyards* and *Olives* (as it were) which we planted not? Haue we not our *Diet* so provided, as that we find it ever ready for vs whē the vsual houre is come? Oh, but thou wilt say, we haue but a little of al this, a little *Mony*, a little *Meat*, a little *Roome*, a little *Wealth*. *First*, God, it may be, giues thee a little here, to teach thee the better how to manage thy greater Fortunes hereafter.

[t] Deut. 6. 10.

It

It is ſtoried of *Vrban* the *Fift* that hauing beene a long waiter in the *Court* of *Rome*, when hee ſaw no *Promotion*, would light vpon him, how he made moane to a Friend of his, ſaying, *That he thought verily if all the Churches of the World ſhould fall, yet none would fall to his ſhare.* Which *Friend* of his afterwards ſeeing him to be Pope, put him in mind of his former ſpeech, and *Whereas your Holineſſe*, ſaith he, *once moaned your Fortune to me, that if al the Churches in the World would fall, none would fal vpon your Head, now God hath ſo diſpoſed, that all the Churches of the World are fallen vpon you.* *Vrban* the *Fift* by the Father ſide was an Engliſhman: and though Engliſhmen are not now adaies to looke for *Popedomes:* yet no yeare goes over our heads but wee heare of ſome, or other, that riſe from lowe ebbs. *Secondly*, hadſt thou more then thou haſt, to what end and purpoſe would it be? *When Goods increaſe*, [u] ſaith the Preacher, *they are increaſed that eat them, & what good commeth to the Owners thereof, but the beholding thereof with their eyes.* Oh, but thou wantſt a *Wife?* Be it ſo, and it may be, even he that hath a Wife wants her too, or if hee wants not that want, yet would he as willingly bee without her, *Quia ſupereſt, dolet: Store* may be a *Soare.* I will not tell thee what S. Ieſom ſaith of a [x] *Faire*, and of a *Fowle* one, but one thing will I tell thee of S. Ieroms, *Si propter diſpenſationem Domus, & Languoris ſolatia, & fugã ſolitudinis, ducuntur Vxores: multò melius Servus fidelis diſpenſat, obediens authoritati Domini, & diſpenſationi eius obtemperans, quàm Vxor: quæ in eo ſe exiſtimat Dominam, ſi adverſum Viri faciat voluntatem, id eſt, quod placet, non quod iubetur,* If ſo be we marry *Wiues*, ſaith he, for the better managing of our houſhold *Affaires*, & comforting vs in our *Sickneſſes*, and avoiding of *Solitarineſſe*, a faithfull *Servant* will obey vs better, then a *Wife* in ſuch caſes, as who will thinke her ſelfe a *Miſtreſſe*, if ſhee may countermaund thy will, that is, if ſhee doe what ſhee liſt, not as ſhe is bidden. If *Women* be angry at this, they will

[*] Act. & Mon. p. 414. Col. 2. Edit. 1583.

[u] Eccleſ. 5. 10.

[x] *Difficile cuſtoditur quod plures amant. Meliùs eſt poſſidere quid nemo habere dignetur. Minore tamen miſeria deformis habetur, quàm formoſa ſervatur. Nihil tutum eſt in quod totius populi vota ſuſpirant. Alius forma, alius ingenio, alius facetiis, alius liberalitate ſollicitat. Aliquo modo vel aliquando expugnatur, quod vndiq; inceſſitur.* Hieron. Adverſ Iovin. l. 1.

[y] Hieron. Ib.

bee more angry with that which followeth there in that place, and therefore no more now, but ſo much for a *Wife*. Oh, but thou wanteſt *Children* then, who may ſolace thee in thy *Youth*, and ſuccour thee in thy *Age*, who may ſucceed thee in thy *Fortunes*, & in whoſe wel-doing thou maiſt take exceeding ioy. Indeed *Children* are a great *Bleſſing* if ſo bee they doe well: if otherwiſe, a greater *Croſſe*. Even as the *Wind* a *Meteor* wherby we liue in ſome ſort, and is, as it were a Fan in the hands of God to purge the Ayre, is ſometimes converted to be a *Plague*. Like as the [a] *Marriners* in *Ionas* were ſcourged with a Wind, which otherwiſe is a principall Furtherance and benefit required to *Sayling*. But what? is there no ſolace? No comfort without *Children*? *Hannah*, [b] ſaith Elkanah, *why weepeſt thou? and why eateſt thou not? and why is thy heart troubled? Am not I better to thee then tenne Sonnes?* Surely, if *Elkanah* were better then ten, much more may the *Lord* be ſaid to be, who is much more able then *Elkanah* was to recõpence this loſſe ſome other way. Beſides that a many *Parents* as *Plutarch* [c] obſerveth, depart hence out of the world, or ever their Childrẽ make ſhew of that wherevnto they haue beene bred. As *Neocles* never ſaw his Sonne *Themiſtocles* his Victory at *Salamis*, nor *Miltiades* what his Sonne *Cimon* performed at *Eurymedon*, *Xantippus* never heard his Sonne *Pericles* when he pleaded, nor *Ariſto* his Sonne *Plato* when hee diſcourſed, and diſputed ſo divinely in the Schooles. For all haue not *Epaminondas* Fortunes, who accoũted it the chiefeſt good that ever hapned vnto him that his *Parents* were aliue to ſee a *Trophe* ſet vp by him for a Victory he had over the Enemy. But aboue all add herevnto, that when we are our ſelues to leaue this *World*, we ſhall not be neceſſarily tied by reaſon of *Children* though they bee never ſo bad, to beſtow our *Goods* vpon them, and conſequently to giue occaſion of S. Auſtens words, [c] *Omitto dicere qualibus Filijs*, I will not tell you what Children: no; but our *Charitie* ſhall bee free to make

[a] My Lord of London on Ionas, *Lect.* 4. *p.* 51.

[b] 1. Sam. 5. 8.

[c] *Plut. de Amore Prolis.*

[d] *Plutarc. Comment. Non ſuaviter vivi poſſe ſecundum Epicuri Decreta.*

[e] *Aug. de Temp Ser.* 50. *p.* 484.

make adviſed choice of the [f] *Soyle* wherein her laſt *Seed* may moſt fruitfully be beſtowed, even as our worthy Foũders that haue gone before vs, and by whom we are what we are, nay by whom the *Church* & *Commonwealth* doth even at this day fare ſo well. If all this content thee not, harken then what the Lord himſelfe ſaith, *Let not the Eunuch ſay*, [g] ſaith he, *Behold, I am a dry Tree. For thus ſaith the Lord vnto the Eunuches that keepe my Saboth, & chooſe the thing that pleaſeth me, and take hold of my Covenant, euen vnto them will I giue in mine Houſe, and within my walls a Place, and a Name better then of the Sonnes, and of the Daughters, I will giue them an everlaſting Name that ſhall not be put ont.* Not like the Builders of Babel, who to make themſelues a *Shem*, that is, a *Name*, at length found a [h] *Shame:* nor like to them the Prophet ſpeakes of, who thinke that *their Houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call the Lands after their owne* [i] *Names*, notwithſtanding they ſee it fall out otherwiſe in every Age: but a *Name* that ſhall alwaies laſt indeed, and that once in, ſhal never out, maugre all that *Sinne* and *Sathan*, ſhall ever be able to effect.

[f] M. *Hooker* Eccleſ. Pol. l. 5. §. 49. p. 94.

[g] Eſay, 56. 3. *Vid. Aug. de Sancta Virgin. c.* 24 & 25.

[h] M *Brough. tons* Concent of Scripture, Prefat.

[i] Pſal. 49. 11.

Theſe things thus, Beloved, you ſee what Reaſon the Apoſtle had here to ſay, that the *Vnmarried* careth for the things of the Lord, how he may pleaſe the Lord: Againe, the *Vnmarried Woman* careth for the things of the Lord, that ſhe may be holy both in *Body*, and in *Spirit*. And his meaning is of ſuch *Vnmarried*, whether *Men*, or *Women*, as haue the Gift of *Continency*, otherwiſe if they *Burne*, it is better for them, a great deale better, to *Marry* then to *Burne*. The Apoſtle himſelfe ſaith aſmuch in the *Ninth* verſe of this Chapter. Nor will *Bellarmines* Interpretation of thoſe words, ſtand them in any ſteed. For ſaying that by *Burning* the Apoſtle ſhould meane there *Incontinency*, or [l] *Fornication*, as if ſo be, he ſhould haue ſaid: *He that decreeth with himſelfe, or to commit Fornication, or to Marry*, he

[l] *Bell de Monach. l.* 2. *c.* 30. §. 7.

he doth well if he Marry: what doth he elſe but by reſtraining *Fornication* to the materiall and externall Act, not taking it as our Saviour doth, Mat. 5. 28, but ſhew of what Houſe he comes, namely of no better *Progeny* thē the *Phariſees*. The truth is, as there is an *outward*, ſo is there an *inward* Tranſgreſſion too, which inward Tranſgreſſion is formally [m] *Adultery*, howſoever the material, or outward Act is not annexed therevnto. *Vrimur intus*, [n] ſaith Shee in the Poet,

[m] *Vid. Iunii Animadv. in Bell. Controverſ. 5. Lib. c. 30. §. 9.*

[n] *Ovid. Epiſt. Phædr. Hippol.*

Vrimur, & cæcum pectora vulnus aluut.

And [o] againe,

[o] *Senec. Hippol. Act. 2. Sc. Quis me dolori.*

---- Pectus inſanum vapor
Amorq; torret, intimas ſævus vorat
Penitus medullas, atq; per Venas meat
Viſceribus ignis merſus, & venis latens
Vt agilis altas Flamma percurrit trabes.

And ſo the Poet of [p] *Dido*:

[p] *Virg. Æneid. l. 4.*

Vulnus alit Venis, & cæco carpitur igni.

And [q] againe,

[q] *Virg. Ib.*

---- Eſt mollis Flamma medullas
Interea, & tacitum vivit ſub pectore vulnus.
Vritur infelix Dido, totaq; vagatur
Vrbe furens.

And this is that, and the like to this that the Apoſtle intimates here vnto vs, in the word πυροῦσθαι, to *Burne*. *If they cannot abſtaine, let them marry, for it is better to marry then to burne.* I wil end this Point with that of *Calvin*: We may gather [r] ſaith he, frō this Sentence of *S^t Paul*, that no *Chaſtity* at all is pleaſing to the Lord vnleſſe it bee in *Minde*, as well as in *Body*. And I would to God ſaith hee, that they that prattle ſo prowdly of *Chaſtity* (he meanes our Adverſaries the *Papiſts*) would conſider that they had in this caſe to doe with God himſelfe: they would not then ſtriue with vs ſo confidently as they doe. And thus much of theſe words, a word of *Application*, & then God-willing an end. *The Vnmarryed careth for the things of the Lord*

[r] *Calvin. in hunc Loc.*

Lord, how he may please the Lord: but he that is married, careth for the things of the world, how he may please his Wife. There is a difference also betweene a Virgin, and a Wife: the Vnmarryed Woman careth for the things of the Lord, that she may be holy both in Body and in Spirit: but shee that is marryed careth for the things of the World, how shee may please her Husband.

And here, me thinkes, ere we goe any farther, a many of vs will bee ready to apply to our Adversaries the *Papists* whatsoever hath beene said concerning *Virginity*, or *Wedlocke*. *First* concerning *Virginity*, *that* their *Fryars*, and *Nunnes* are not the *Virgins* they are taken for: *that* their *Cloysters* are but Receptacles for Dorrs and Droanes: *that* they seeke not the Things of the Lord so much, as worldly Pompe and Preheminence, and indeed the Things of the World. Concerning *Wedlocke*, *that* they make it a *Sacrament* indeed, but speake most spightfully against it to: *that* they banish the Cleargy from it as from an vncleane, and polluted thing: *that* they evē surfet of the Apostles words, *He that is married careth for the things of the World, how he may please his Wife:* And againe, *She that is married careth for the Things of the World how shee may please her Husband.* And indeed should we thus doe, we should do them but reason, and yeeld them *Legem Talionis*, like for like. For will you heare what they say of vs, first concerning *Virginity*, and then concerning *Wedlocke*? *No Maides amongst vs*, say they, *but such as can get no Matches*: so [s] saith Bristow. *The Calvinists & Bezites who hardly haue escaped the Flames of Sodom, full fraught with Villany, haue driuē Virginity out of the World*: so [t] saith Westō. And whē we had a MAIDEN QVEENE, A *Queene* that *enritched*, and *fortified* her own Land, [u] *Freed* Scotland from the French, *Relieved* France, *Supported* the Netherlāds, *Awed* Spaine, and so forth, *Would God* [x] saith Allen, *instead of her Maiesties Virginity* (*so that it had stood with Gods will and hers*) *we might rather haue had for the Realmes safety, issue of her*

[s] *Bristow. Motiue. 35. p. 145.*
[t] *Weston de triplici Hominis Officio. l. 2. c. 4. p. 58.*
[u] Camden in *Middle-Sex.*
[x] D. Allens *Answere to the Execut. of Iustice, c. 8. p. 198.*

Body in honourable Wedlocke. In which State, ſaith he, *there is godly Continency alſo, and perhaps (as things* y *ſtand) as meritorious, and glorious to her ſelfe as her Virginity.* It is moſt odious to be repeated what they publiſhed of her in her Life time, and ſince ſhee is dead and gone. And hee is *Nobody* with them now adaies, who in every z *Pamphlet* he ſets forth hath not ſomewhat concerning *Her*. But to returne to Cardinall *Allen*.

Is *Wedlocke* now with him become ſo *Honourable?* Is there *Continency*, I, and *godly Cōtinency* even in that State? And may *Wedlocke*, even *Wedlocke*, in any one kinde of Perſon be as meritorious, & glorious as *Virginity* it ſelfe? Then *Fie* on them on his ſide, who ſpeaking of thoſe that are lawfully made *Prieſts*, and ſuch as haue formerly made vow of Chaſtity, that they forſooth cannot marry at all, & therfore that in them there is no *Compariſon betwixt Marriage, & Fornication, or Burning. For their Marriage is but pretenſed* (ſay they) *and is the worſt ſort of Incontinency, & Fornication, or Burning*; ſo ſay the a Rhemiſts. *Fie* on them on his ſide, that ſay *Marriage profanes the ſacred Order of Prieſthood, and makes it mere Laicall, and Popular*; ſo ſaith *Gregory* b *Martin*. But how many *Fies* ſhall wee ſay on them, or how many *Anathemaes* rather ſhall we giue thē, who ſpeaking of the Marriage of *Miniſters*, which *Miniſters* in their opinion are neither *Prieſts*, nor otherwiſe haue made *Vow* of *Chaſtity*, teach others to abhorre it in ſpeciall tearmes *as a commentitious and fained Matrimony*; ſo do a c *Troope* of *Papiſts* together. But it is not to *Papiſts* I am to ſpeake, neither is it to them, or their *Prieſts*, that I would you ſhoulde apply what hath beene ſpoken of this my Text, I only ſay of them as ſaid our Saviour of thoſe

y If the *Doctor* here meant *baſely* (as not vnlikely but hee did) the Anſwer to *Tigellinus* was fit enough for him. *Tacit. Annal. l.* 14.

z Among the reſt *Examen Catholicum*, vnder the Name of *Staniſlaus Chriſtanovicus* printed at Paris 1607. whereof that worthy olde Gentleman, and a true lover of his Country, Mr *George Broome* of *Halton*, gaue the firſt notice at the cōming forth. Whereupon the Honourable *S. George Carew* then Lord *Ambaſſador* (vpon complaint made by himſelfe) had the *Printer* clapt in Priſon, and the whole *Impreſſion of Bookes*, as many as were vnſold, brought vnto his Houſe, where hee cauſed them to bee burnt in his Court yard, *Aug.* 12. according to the French computation. There was not in all *France* a fayrer FIRE that Day.

a *Rhem. Teſt. in* 1. *Cor.* 7. 9. b Martins Diſcovery, *c.* 15. §. 11. c *Fidei Profeſſio à Monach. Burdegal. edit. Ar.* 53. Sadeel. Oper *f.* 506. *Col.* 2.

that

that came to take him and his Diſciples would faine haue bin buſtling with them, *Suffer them thus farre*, Luk. 22.51.

Others there may be, and amongſt vs to, that will be as ready to apply what hath beene ſpoken of this my Text to the *Prelates* & *Paſtors* of our owne *Church*, that they forſooth if they be *Vnmarried*, care not as they ought for *The things of the Lord*: if they be *Marryed*, that they are too much addicted to *The things of the World*: that *Houſekeeping* with them is decayed, that al they can wrap and rend is little enough for *Wife* and *Children*. And it cannot indeed be denyed but where there are ſo many both *Marryed*, and *Vnmarryed*, but that *Some* there are that will bee ſuch. ([d] *Et quod dicendum hîc ſiet, Tu quoq; perparcè nimiũ, non Laudo*) howbeit, it little becomes the *Sheepe* to cenſure ſuch as are their *Paſtors*, to preſcribe vnto them their Duty, or to talke of them their pleaſure. It was an excellent ſaying of *Nazianzen*, and worthy to bee written in Letters of Gold, [e] *Preſume not: yee that are Sheepe to make your ſelues Guides of them that ſhould guide you, neither ſeek yee to over-skip the Fold which they about you haue pitched. It ſufficeth for your part if you can well frame your ſelues to be ordered. Take not vpon you to iudge your Iudges, nor to make them ſubiect to your Lawes who ſhould be a Law to you. For God is not a God of Sedition, and Confuſion, but of Order & of Peace.* S[t] Ierom ſpeakes it of *Monkes*, I may ſay it of *Chriſtians* in generall, [f] *His, or* her *Life is to be praiſed, who hath the Prieſts of our Saviour in good eſtimation, and ſlanderеth not or reports not ill of that degree and eſtate, whereby He, or* She *was made at the firſt a Chriſtian.* It is not then to our *Prelates*, or *Paſtors*, that I would ſhould bee applyed, what hath beene ſpoken in this kinde. But we may thank a many of our owne *Coat* for theſe Obliquities, who haue no other *Food* for the people to feede them with, but to tell them ever, and anone, what the *Paſtor* is to doe, ſo that they haue made them very ripe in the *Duty* of the *Paſtor*, but as raw againe in their owne *Duties*.

[d] *Terent. And. Act. 2. Sc. 5.*

[e] *Greg. Naz. Orat. 6.*

[f] *Illius Monachi vita laudanda eſt, qui venerationi habet Sacerdotes Chriſti & non detrahit Gradui, per quem factus eſt Chriſtianus.* Hieron. ad Furiã de Viduit. Seruand.

ties. It would haue better become their *Paines*, and *Good Diſcretion*, to haue followed the Counſel of our wiſe [s] *Iethro*, namely, *to* haue given [h] incouragement to the People, *to* haue put them in minde that it was not the deepenes of their knowledge, but the [i] ſinglenes of their Beleefe which God accepted; *that* they which [l] hunger and thirſt after Righteouſnes, ſhould be ſatisfied; *that* no [m] imbecillity of meanes could preiudice the truth of the promiſe of God herein; *that* the weaker their helps were, the more their need was to ſharpen the edge of their owne [n] induſtry; & *that* [o] painefulneſſe by feeble meanes ſhould bee able to gaine that, which in the plenty of more forcible Inſtruments ſhould through ſloath, & negligence be loſt. Such Arguments would haue done better (and we who are Paſtors ſhould haue ſo found it) then *Doctrines* and *Vſes* of *Dumb Dogs*, *Vnpreaching Prelats*, of [p] *Predeſtination*, *Reprobation*, & the lyke, which if in a Vulgar Auditory they may doe good perhaps to *One*, or *Two*; there may be *Twentie* for that *One*, and *Fourtie* for thoſe *Two*, who poſſibly may be little edified by it, if not hindred in their Salvation. But their manner of [q] *Meating* in this kind, hath made me forget my ſelf in giving them the like *Meaſure*, and to preach vnto you of their *Dutie*: though in regard of a many *Novices* that heare me this day, & may in time be [q] *Preachers* themſelues, it ſhall not be much amiſſe to haue ſaid thus much: and ſo I come to the matter in hand.

Seeing we are not then now at this time, to apply the words of this my Text, or to our *Aduerſaries* abroad, or to our owne *Paſtors* at hoame, what remaineth but that now at length we apply them wholy to our ſelues. Every *Man*, every *VVoman*, every *Maide* amongſt vs, let vs go ſearch our own Hearts, let vs ſee how the Apoſtles *Words*, and our *Deeds* agree together. *Firſt* then, are we *Married Folk*? True it is, the Apoſtle here ſaith, that He that is married careth for the *Things* of the *World*, how hee may pleaſe his Wife, and Shee that is married careth for the *Things*

[s] *M. Hooker Eccleſ. Pol. l. 5. § 22. p 49.*
[h] *Eccluſ. 51. 27*
[i] *Mat. 12. 20.*
[l] *1. Tim. 1. 5. Rom. 14. 1. 1. Theſ. 3. 10.*
[m] *Mat. 5. 6. Philip. 1. 6.*
[n] *1. Pet. 5. 10. Mat. 3. 9. 1. Theſſ. 4. 18 Heb. 10. 24. Iud. v. 20. 1. Pet. 4. 10.*
[o] *Luk. 11. 31.*
[p] *Vid. Cauſab. Exercit. 16 ad Annales Baron. p. 564.*
[q] *Epiſcopus Laicis loquor, ſed inde ſcio quàm multis futuris Epiſcopis loquor Aug. de Sanct. Ser. 42 p. 897.*
[r] *Mat. 7. 2.*

Things of the *World* how Shee may pleaſe her Husband, but ſeeing he meanes not to the contrary, but that they may be both careful for the *Things* that pertaine to God, and *Marriage* may be ſo vſed, as that it ſhall bee no hinderance at all to a good and godly liſe, let vs as many of vs as be married, ſay with our Selues: I will take my lot as it hath befallen me, I wil make a Vertue of this Neceſſitie. *Gregory*, S. *Baſils* Brother ſhall bee my Patterne, of whom it is [r] written, *that although he had a Wife, yet was hee in other things nothing inferior to his Brother who had none.* As many of you therefore as are *Husbands*, follow the ſteps of faithfull *Abraham*, of *Iſaac*, and of *Iacob*, who were devout and religious Men: as many of you as are *Wiues* bee louing and amiable as [s] *Rachel*, wiſe as *Rebecca*, faithfull and obedient as *Sarah*, remembring whoſe Daughters ye are whilſt you doe well, not being afraid of any Terrour.

But are wee of the other ſort, *Unmarried*, and *Virgins*? Let vs *firſt* remember to aske this Gift of God aboue, as alſo the continuance of it, if it bee for our greater good. S[t] *Auſten* did aske for *Cõtinency*, but he was [u] loath to haue it then. He was afraid leaſt God would heare him to quickly, & too too ſoone heale him of his malady of Concupiſcence, which he had rather ſhould haue beene ſatisfied, thẽ quite extinguiſhed. I pray God there be not too many of *S. Auſtens* mind in this point, they are loath to pray for *Chaſtitie* for feare God ſhould heare them indeed. *Secondly*, when we haue it, let vs remember the Care wee ought to haue in keeping of it. *Onuſta incedis auro*, [x] ſaith S. Ieroм to a Virgin, *Latro tibi vitandus eſt.* Thy Virginity is vnto thee a Charge of *Gold*, beware of *Theeues* that will aſſault thee: and ſhewing the loſſe of it, if once loſt, to be irrecoverable, *I dare bee bold*, [y] ſaith hee, *to ſpeake it, that God that can doe all things, can by no meanes repaire Virginitie, when once it is loſt and gone. Thirdly*, let vs not beare our ſelues overbould in that we haue been *Chaſt* heretofore. It is *S. Ieroms* Counſell too, *In præterita Caſtitate ne*

[r] *Niceph. l. 11. c 19.*
[s] Commun. Booke in Matrimon.
[u] *Da mihi Caſtitatem & Continentiam, ſed noli modò. Timebam enim ne me citò exaudires, & citò ſanares à Morbo Concupiſcentiæ quam malebam expleri, quàm extingui.* Aug. Confeſſ. l. 8. c. 7. p. 103.
[x] *Hieron. ad Euſtoch. de Cuſtod. Virgin.*
[y] *Audenter loquar, cum omnia poſſit Deus ſuſcitare Virginẽ nõ poteſt poſtumã.* Hieron. lb. *Virginitas ſi labitur, nullo modo reparatur nam quamvis quis per pœnitentiam recipiet veniam, tamẽ incorruptionem nunquam recipiet priſtinam.* Bernard. de Modo benè Vivend. c. 21.

confidas: Truſt not thy ſelfe too much, for thou haſt beene Chaſt in former times. Thou art not more holy,[a] ſaith he, then *David* was, nor wiſer then *Solomon.* Remember ever and anon that it was a *Woman* that caſt the *Owner* of Paradice out of Poſſeſſion. And this I take to be a cauſe, as alſo ſome other beſides, why S. *Auſten*, and *Fulgentius*, and S. *Bernards* Tracts concerning *Virginitie*, haue very much in them concerning *Humilitie* too. Indeed, *Humilitie* is like the *Cypher* in Arithmiticke which being it ſelfe of no value, giues value yet to other Numbers. *Firſt* then, hauing had a care to procure vnto vs this Iewell; *Secondly*, a care in keeping it; *Thirdly*, in keeping it with Humilitie; let our *Fourth* & *laſt* care be, to care for the *Things of the Lord* indeed, every of vs in our Vocations, bee wee of the one *Sex*, or of the *other*, and ſo much the rather for that whatſoever times may happen hereafter, (and who knowes what *Times* may happen, conſidering the Plenty of *Sinne* in our Land) wee that are *Vnmarried* may beare them the better, and paſſe over *Iorden* with a * *Staffe* alone, if ſo bee it bee our hap, as many of our *Worthies* haue done before vs, and *Iacob* the Patriarch before them. But as thoſe *Times* I truſt ſhal never happen, ſo in any wiſe let vs not now forget to make a Benefit of theſe Times when as we may care for the *Things of the Lord* never better, whether we are *Paſtors*, or of the *Flocke*. *Paſtors*, for ſuch a great *Doare*, and effectuall is opened vnto vs, notwithſtanding there are ſome Adverſaries to, 1. *Cor.* 16. 9. You that are the *Flocke*, for you are ſtill in hearing the voice of the Lord, which ſtill he is vttering to you, or by your *Paſtors*, or by your *Curats*, that is, by *Moſes*, and by the *Prophets*, *Luk.* 16. 29. God forbid it ſhould now follow, what followeth in Ieremy: *But when I ſpake, ye would not heare me, neither when I called would you anſwere.*

The God of heaven ſo bleſſe vs, and the ſeed that hath beene ſowne, &c.

WI-

[a] *Nec Sanctior David: nec Salomone potes eſſe ſapientior. Memento ſemper, quod Paradiſi Colonum, de poſſeſſione ſua Mulier eiecerit.* Hieron. ad Nepotian.

* Gen. 32. 10.

WIDOVVHOOD.

Chriſtmas Day, Decemb. 25. 1614.

WHO *is a Faithfull Steward, & wiſe,* [a] ſaith our Saviour Chriſt Ieſus, *whom the Maſter ſhall make Ruler over his Houſhold to giue them their Portion of Meat in ſeaſon.* Their *Portion* of *Meat.* It is in the *Originall* τὸ σιτομέτριον: that is, a certaine Quantitie of Meat, Drinke, & Corne, giuen to *Servants of old, to find them a certaine time. Now as many ſeverall *Congregations*, or *Pariſhes*, as are in the *Church* of God *Militant*, ſo many ſeverall *Houſholds* are there. The ſeverall *Miniſters* are the *Stewards*, and though *Steward* here, & *Houſhold*, be both but ſingular, yet are they put for the plurall Number. I for my part, among thoſe ſeverall *Stewards*, who are of thoſe ſeverall *Houſholds*, can neither chalenge vnto my ſelfe, or *Faithfulneſſe*, or *Wiſdome*, but how You for your parts heretofore haue had every of you your *Portions*, as many of you as here are preſent, and are of this *Houſhold*, whether *Husbands*, or *Wiues*, or *Parents*, or *Children*, or *Maſters*, or *Servants*, or *Virgins*: you may remember, if you call to mind, my ſeverall *Texts* to thoſe ſeverall purpoſes. There is one *Portion* ſtill remaining, and it belongeth vnto WIDOVVES, which I haue not as yet delivered to them, which *Portion* of theirs, ſince it is their due, and they may challenge it at my hands, God forbid, but I ſhould doe them right, and nowe deliver it vnto them. May you be pleaſed then, Right Worſhipfull, and Dearely Beloued in our Saviour Chriſt, to ſee this *Portion* of theirs

[a] Luk. 12. 42.

* *Eraſm. et Beza in hunc loc.*

ſerved in. It is for them I grant in particular, but it is likely alſo that ſomewhat thereof will fall vnto your Shares. The *Text* I haue choſen to this Purpoſe, is in the *Second Chapter* of S. *Lukes* Goſpel, the *Six* and *thirtith*, *Seaven* and *thirtith*, and *Eight* and *thirtith* Verſes, and part of the Second Leſſon read vnto you at *Morning Prayer*. The words be theſe:

> *And there was a Propheteſſe, one Anna the Daughter of Phanuel of the Tribe of Aſer, which was of a great Age, and had lined with an Husband ſeaven yeares from her Virginitie. And ſhe was Widow about foureſcore and foure yeares, and went not out of the Temple, but ſerved God with Faſtings, and Prayers night and day. She then comming at the ſame inſtant vpon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Ieruſalem.*

[b] Luk. 4. 25. The Text, you ſee, is of a *Widow*, & as our Saviour [b] ſaid in an other caſe, *Many Widowes were in Iſrael, in the daies of Elias, when Heaven was ſhut three yeeres, and ſixe Moneth, when great Famine was throughout the Land, but vnto none of them was Elias ſent, ſaue into Sarepta a City of Sidon, vnto a certaine VVidow*: the like, Beloved, may I ſay, there are in this *Iſrael*, the Sacred *Scriptures* of God, a many, many *Widowes*, but nor I, nor you, at this time, are ſent to any of them, ſaue to this *Widow* here ſpo-

[c] Gen. 38. 11. ken of. The Firſt that we read of there, is [c] *Thamar* the Daughter of *Iudah*, but Shee was a *Vicious Widow*. She lay with *Iudah* her Father in Law. His *Signet*, and *Cloake* and *Staffe*, were Signes ſufficient, that howſoever in his Eies,

[d] Ver. 26. She was more [d] *Righteous* then He, yet that She was in the Eies of God, both *Vnrighteous*, & *Inceſtuous* to. An other

Widow

Widow we read of there, is the woman of [c] *Tekoah*, but She was a *Subtile Widow*, Shee had *Teares* at will to ſhed, but they were but feined *Teares*. Shee did it indeed with a good Mind, but good Minds muſt vſe good Means to: we muſt not doe *Evill*, that *Good* may come thereof, *Rom.* 3. 8. We may read alſo, though not in the Scriptures thēſelues, yet in the *Apocrypha* hard by, of [f] *Iudith* the Daughter of *Merari*, but Shee was a [g] *Bloudy VVidow*, Shee ſlew *Holofernes* with her owne Hands. Wherfore as the Lord [h] ſaid vnto David, *Thou ſhalt not build an Houſe for my Name, becauſe thou haſt ſhed Bloud*, when as notwithſtanding hee had ſhed but the *Bloud* of Gods *Enemies*, ſo ſhall not *Iudith* now be our Example, for that Shee alſo ſhed Bloud, though it were but the Bloud of an Enemy. Our Saviour even in this Goſpell [i] tels vs of a *VVidow* that was in Law, but She was a *Clamorous Widow*, fit indeed to vexe an vnrighteous Iudge, but farre vnfit to be followed by vs.

[c] 2. Sam. 14. 5.

[f] Iudith. 9. 2.

[g] Gen. 49. 5.

[h] 1. Chron. 28. 3.

[i] Luk. 18. 3.

—[l] *Cauſa repetentis bona eſt,*
Mala ſit petentis.

[l] *Senec. Theb. Act. 2.*

Cauſe Shee had to call for her owne, but not in that clamorous ſort. Shee ſhould haue committed her Cauſe to him, *who iudgeth righteouſly*, as S^t^ Peter [m] ſpeaketh, and in ſo many [n] *Places* of holy Scripture, takes ſpeciall care cōcerning Widowes. Shee ſhould haue remembred how miraculouſly God did vſe to worke with *VVidowes Teares*, that howſoever naturally they doe [o] deſcend in running down the *Cheeks*, yet indeed how they aſcend alſo, in going high vp to *Heaven*. There are *VVidows*, I confeſs, better then theſe, and whoſe Steps are rather to be followed, as the *VVidow* to whom *Elias* was [p] ſent, to be ſuſtained in a Dearth: the *VVidow* that caſt in thoſe two [q] Mites into the Treaſury of the Temple: the *VVidowes* that [r] wept ſo much for the Death of *Dorcas* their *Benefactrix*: the *VVidow* [ſ] *Naomi*, that brought vp *Ruth* her Daughter in Law ſo religiouſly; the *Widow* [t] *Deborah* that was ſo famous both in Warre, and Peace: but *Anna* is the *Widow* indeed

[m] 1. Pet. 2. 23.

[n] Pſal. 68. 5. Ier. 22. 3. Pſal. 146. 9. Zach. 7. 10. Exod. 22. 22. Eſay, 1. 17. Eſay, 10. 2.

[o] Eccluſ. 35. 15. *Dic mihi quod Flumen ſoleat conſcendere Cœlum.*

[p] 1 King. 17. 9.

[q] Mark. 12. 42.

[r] Act. 9. 39.

[ſ] Ruth. 1. 16.

[t] Iudg. 4. 4.

we are now to ſpeak of at this time, ANNA in this our Age, the Beſt of *Names*, and *Anna* in that Age, as it may bee thought, the Beſt of *Widowes*. The Commendations given *Anna* here are thicke and threefold, as *Firſt* in regard of her Condition, Family, and Age, and that in the *Six* and *thirtieth*, and part of the *Seaven* and *thirtieth* Verſe, and that in theſe Words: *And there was a Propheteſſe, one Anna the Daughter of Phanuel of the Tribe of Aſer, which was of a great Age, and had lived with an Husband ſeaven yeeres from her Virginity. And She was Widow about foure ſcore and foure yeeres. Secondly*, in regard of her Religion, and that in the other part of that Verſe, and that in theſe words: *And went not out of the Temple, but ſerved God with Faſtings and Prayers, night and day. Thirdly*, in regard of her Words, and Teſtimony ſhe gaue of Chriſt, and that in the *Eight* and *thirtieth* Verſe, & that in theſe words: *Shee then comming at the ſame inſtant vpon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for Redemption in Ieruſalem.* Of every of theſe in their ſeverall Order, and *Firſt* of her Condition, Family, and Age. *And there was a Propheteſſe, one Anna the Daughter of Phanuel, of the Tribe of Aſer, &c.*

Concerning her *Condition* it is here, you ſee, ſet downe, that Shee was a *Propheteſſe*, and much there is in holy Scripture concerning *Prophets*, and *Propheteſſes*. The very firſt time we finde the Name of a *Prophet* there given, was given to *Abraham* by God himſelfe, when king *Abimelech* had taken his Wife, ſuppoſing her to be his Siſter. To whom when God had threatned Death for taking *Abrahams* Wife from him, and the King excuſed himſelfe, that he for his part was innocent, in regard he knew not Shee was his Wife: *I know* [u] ſaith the Lord, *that thou didſt this even with an vpright minde, and I kept thee alſo that thou ſhouldſt not ſinne againſt me: therefore ſuffered I thee not to touch her. Now then*, ſaith he, *deliver the Man his Wife againe: for he is a Prophet, and he ſhall pray for thee that thou maiſt*

[u] Gen. 20. 6.

maist liue, but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast. Wherevnto *David* the Prophet alluding: *He suffered no Man* [x] saith he, *to doe them wrong, but reproved eu̇e kings for their sakes. Touch not mine Annointed, and doe my Prophets no harme.* But *Prophets* were [y] long before *Abrahams* time: *Henoch* is said to *Prophesie*, Iude the *fourteenth* verse, nay, *Adam* himselfe did prophesie, *Gen.* 2. 23. *Shee shalbe called Woman* saith he, *because Shee was taken out of Man. Therefore shall Man leaue his Father, and his Mother, and shall cleaue to his Wife, and they shall be one Flesh.* After *Adam*, and *Henoch*, and *Abraham*, and others, succeeded *Moses*, and *Iosua*, and *Samuel*, and *Esay*, and *Ieremy*, and a many-more, till the time of our Saviour *Christ*, who was the End and Perfection of all. Who therefore were called *Prophets*, for they had a certaine Faculty given them of God, by the inspiration of the *Holy Ghost*, whereby they knew his secret Counsailes, and declared them to his People. And therefore S[t] Peter, *No Prophesie* [z] saith he, *in the Scripture, is of any priuate motion. For the Prophesie came not in old time, by the will of Man, but holy men of God, spake as they were mooued by the Holy Ghost.* Nor was this Gift of Prophesie giuen vnto *Men* only, but sometimes vnto *Women* to. And so *Miriam* the Sister of Moses sang in Publique the Praises of God, and [b] *Deborah* was a Propheteſſe, and iudged *Israel*. [c] *Huldah* also a Propheteſſe asked counsaile of King *Iosiah*, & [d] *Hannah* the Mother of *Samuel* set forth a most godly Hymne. The *Wife* of *Esay* was a [e] *Propheteſſe* to, and *Philip* the Euangelist had fowre [f] *Daughters* that did prophesie. This it was the Prophet *Ioel* did tell of, so long before: *Your Sonnes* [g] saith he, *and your Daughters shall prophesie, and vpon the Seruants and vpon the Maides will I powre my Spirit.* I, it was vsuall it should seeme in the Primitiue Times of the Church, that Women did Prophesie, and therfore the Apostle S[t] *Paul* in his First Epistle to the Corinthians, *Euery* [two] *man* [h] saith he, *that prayeth, or prophesieth*

x Psa. 105. 14.

y *De Origine Prophetiæ quod ad tempus attinet certum est eam primum fuisse in Adamo.* P. Martyr. *Loc. Commun. Class.* 1. *Loc.* 3.

z 2. Pet. 1. 20.

a Exod. 15. 20.

b Iudg. 4. 4.

c 2. King. 22. 14

d 1 Sam. 2. 1.

e Esay, 8. 3.

f Act. 21. 9.

g Ioel. 2. 28.

h 1. Cor. 11. 5.

l 1. Cor. 14. 34. 1. Tim. 2. 11.
m P. Martyr in Iud. 4. 4.
n See D. Bridges Defense of the Government eſtabliſhed in the Church of England l. 9. p. 674, 675, 676, &c.
o Ioſh. 5. 12.
p Nunquid Fratres mei, quia iſta ſigna non facitis: minimè creditis? ſed hæc neceſſaria in Exordio Eccleſiæ fuerunt. Vt enim ad fidem cresceret multitudo credentiũ, miraculis fuerat nutrienda: quia & nos cum Arboſcula plantamus, tam diu eis aquam infundimus: quo uſq; ea in terra iam coaluiſſe videamus, & ſi ſcedmel radicem fixerint, irrigatio ceſſabit. Greg. in Evãg. Hom. 29. p. 119. Col. 2.

ſieth bare headed, diſhonoureth her Head: ſo that *Women* then did propheſie, and they were permitted ſo to doe, ſo they did it not *Bare-headed*. I, but Some will ſay, the ſame Apoſtle in the ſame i *Epiſtle*, as alſo in his *Firſt* to l *Timothy*, wills that *Women keepe ſilence in the Churches*, and ſhewes that it is not permitted to them to ſpeake. True it is, he ſo doth, but thoſe his wordes are to bee vnderſtood, not of *Examples* extraordinary, and in *Caſes* of *Neceſſity*, but of the *Ordinary Eccleſiaſticall Office* which is giuen to Men only. Concerning this, more may be ſeen in *P. Martyr*, and others. I referre you not in this point to *Calvin*, for Cauſes beſt knowne vnto the n Learned of our owne ſide. Why wee haue not *Prophets* now adaies, much leſſe *Prophetesſes*, it is for the *Scriptures* now containe ſuch Sufficiencie in them, as that the Church hath no need at all either of the *One*, or of the *Other*. When as the Church began to growe, God ſtirred vp a Many both *Men* and *Women* to that purpoſe: now ſince there are ſo many *Preachers* and *Paſtors* rayſed vp, God hath ceaſed that *Gift*, euen as hee o ceaſed to raine *Manna* downe from heaven, when as once the Iſraelites had taſted of the Fruit of the Land of *Canaan*. We may ſay in this particular, as S. *Gregory* in his time ſpake of *Myracles* in generall. *Miracles*, p ſaith he, *were neceſſary in the Churches beginning, becauſe the multitude of Beleeuers to the end they might the better growe vp vnto Faith, were to be nouriſhed (as it were) by Miracles. Euen as we our ſelues*, ſaith he, *when as wee vſe to ſet young Plants, powre water on them every day, till ſuch time as we ſee they are come to a prety height, and then when as we perceaue, they haue taken deepe roote, wee leaue to water them any longer.* And S. Auſten to this purpoſe: *Miracles*, q ſaith he, *were neceſſary before the World did beleeue, to the*

q Cur, inquiunt, nunc illa Miracula quæ prædicatis facta eſſe, non fiunt? Poſſem quidem dicere neceſſaria fuiſſe prius quàm crederet Mundus, ad hoc vt crederet Mundus. Quiſquis adhuc prædicit, vt credat inquirit, magnum eſt ipſe Prodigium, qui Mundo credenti, non credit. Aug. de Civ. Dei, Lib. 22. c. 8.

end

end and purpose it should beleeue, but whosoever now adaies seeketh after Miracles to the end he might beleeue, is himselfe a great Miracle, who (the World beleeuing as it doth) will needs be himselfe in vnbeleefe. But to returne vnto my purpose.

As *Miriam*, and *Deborah*, and *Huldah*, and Esays *Wife* were *Propheteſſes* in their time, ſo was *Anna* here in this place. And as our Saviour [r] ſaid of Iohn the Baptiſt, *Verily I ſay vnto you, among them which are begotten of women, aroſe there not a greater then Iohn Baptiſt*, meaning, he was the greateſt of all, for that *Others* ſpake of him *a Longe*, a great way off, *Iohn* the *Baptiſt* did point, and ſhew him with the *Finger*: right ſo may we ſay of *Anna* here, that ſhee was the greateſt *Propheteſſe* of all before her, forasmuch as She had the honour to ſee our Saviour in the Fleſh. *She* might ſay as did *S. Iohn*: [t] *That which was from the beginning, which we haue heard, which we haue ſeen with our eyes, which we haue looked vpon, & our hands haue handled of the Word of Life (for the Life appeared, and we haue ſeen it, & beare witneſſe, and ſhew vnto you the eternall Life, which was with the Father, and appeared vnto vs) That, I ſay, which we haue ſeene and heard, declare we vnto you.* But thus much of *Anna* as She was a Propheteſſe. Come wee now vnto her *Family*, concerning which it is ſtoried here that *Shee* was the Daughter of *Phanuel*, of the Tribe of *Aſer*.

[r] Mat. 11. 11.

[t] 1. Ioh. 1. 1.

As touching the Name *Phanuel*, it may ſeeme to haue come at firſt from the Name of that Place which *Iacob* ſo tearmed, whenas he had wraſtled with an Angel. For that which in ſome Tranſlations is there tearmed *Peniel*, the Vulgar tranſlates *Phanuel*, and it ſignifies as much as the *Countenance*, or *Face* of *God*, whereupon Iacob ſo tearmed that place. *And Iacob*, [t] ſaith the Scripture, *called the name of the Place Peniel: for ſaid he, I haue ſeene God face to face, and my Life is preſerved.* Who this *Phanuel* here ſpoken of was, is now vncertaine vnto vs, but it is likely hee was in

[t] Gen. 32. 30.

those daies well knowne to all the People, and well might *Anna* here haue beene the Daughter of a *Phanuel*, who saw our Saviour Christ thus, and consequently *God* himselfe, *Face to face*. Concerning the *Tribe* of *Aser*, whereof her *Family* was, it was none of the meanest among the Twelue. *Iacob* prophecying of that Tribe: *Concerning A-*
[a] Gen.49.20. *ser*, [u] saith he, *his Bread shall be fat, and hee shall giue Pleasures for a King. His Bread shall be fat*, that is, hee should haue Plentie of Corne, and by *Giuing Pleasures for a King* were meant rare and precious Things that were to grow in his Countrey. *Moses* in *Deuteronomy* speakes of this
[x] Deut.33.24 Tribe a little more fully. *Aser*, [x] saith he, *shall bee blessed with Children, he shall be acceptable to his Brethren, & shall dip his Foot in Oyle. Thy shooes shall be Iron and Brasse, and thy strength shall continue as long as thou liuest.* Where first by *Being blessed with Children*, his Abundance of People was vnderstood: by his *Acceptableneſſe to his Brethren*, the sober and quiet disposition of all for the most part of that Tribe: by *Dipping the Foot in Oyle*, the Plenty of that Liquor, whereof there was in those daies so much vse: by *Iron*, & *Brasse*, those two *Minerals* in their Country more then in all the Tribes besides: by *Continuing* of his *Strength* as long as he should liue, the fresh and liuely hew of a many in that Tribe when as they should come to great Age. Like as *Cyrus* [y] said in *Xenophon*, that hee found himselfe as strong in his Age, as he had beene in his
[y] *Tully de Senect.*
[z] Deut.34.7. Youth: or *Moses* in [z] *Deuteronomy*, who being an hundred and twentie yeares old, yet his eye was not dim, nor his natural Force abated: or *Caleb* in *Ioshua* who speaking
[a] Iosh. 14.10. of himselfe, *I*, [a] saith he, *am this day foureſcore & fiue yeere old, and yet am as strong at this time, as I was when Moses sent me, as strong as I was then, so strong am I now, either for warre, or for Government.*

Now her Age is intimated here to bee more by much then *Calebs* was. She had beene a Widow within a yeare, as long as *Caleb* was old. Shee had beene a married Wife

Wife the ſpace of Seaven yeares. It is likely that before ſhe was married, ſhe was ſome *Sixteene* or thereabouts, ſo that ſhe muſt need be aboue an *Hundred*. An Age which howſoever came ſhort of the Ancient before her, according to that of [b] Iacob: *The whole time of my Pilgrimage is an hundred and thirtie yeares: [c] few & evill haue the daies of my Life beene, and I haue not attained to the yeares of the Life of my Fathers, in the daies of their Pilgrimages*: yet by thoſe *Few* among many *Millions* that vſually come to that Age, wee may conceaue what a *Bleſſing* it was to *Anna* here in this place. Nay what a *Bleſſing* it was to her whole *Tribe*. For if ſo be among all the *Curſes* threatned to olde *Eli*, this in particular was one, [d] *Behold the Dayes come that I will cut of thine Arme, and the Arme of thy Fathers Houſe that there ſhall not bee an old man in thy Houſe*, meaning indeed nor *Man*, nor *Woman*. I, and the wordes are doubled [e] againe, *There ſhall not bee an old Man in thy Houſe for ever*: how ſingular a Bleſſing was it, that there was *One* thus Aged in this Tribe, and as the World perhaps then went, of the greateſt Age that was. *The Beautie of young Men*, [f] ſaith Salomon, *is their Strength, and the Glory of the Aged is the Gray Head*. I, concerning *Gray Hayres*, it was the Commandement of God himſelfe, [g] *Thou ſhalt riſe vp before the hoary head, & honour the Perſon of the old Man*. A point which the *Athenians* knew full well it ſhould bee done, but the *Lacedemonians* put it in practiſe, and let *Schollers* take heed, it bee not ſaid of them as was ſaid of thoſe *Athenians*, [h] *Scire quæreſta eſſent, ſed facere nolle*, I neede not Engliſh it in this Aſſembly. But thus much of *Annaes Condition*, of her *Family*, and of her *Age*: come we now to her *Religion*, & that in theſe Words: *And went not out of the Temple, but ſerved God with Faſtings and Prayers, night and day*. Wherein for our better proceeding, let me *Firſt* obſerue vnto you, her *Piety* towards God: *then* the *Manner* of it. Her *Piety* towards God in theſe Words: *And went not out of*

[b] Gen. 47.9.
[c] Hee that hath bin long at Sea in *Stormes* and *Tempeſts*, & hath never arrived at a ſafe *Port*, cannot ſay that he hath ſailed much, but that he hath beene long toſſed with a *Tempeſt*: In like manner hee that hath liued long in the *Croſſes* of this *Life*, cannot ſay that his Life hath beene long, but that he hath continued long in the waues of this World
[d] 1 Sam. 2.31.
[e] V. 32.
[f] Prov. 20.29.
[g] Lev. 19.32.
[h] *Tull. de Senect.*

the Temple: The *Manner* of it in these: *But serued God with Fastings, and Prayers, night and day.*

First, cõcerning the Phrases here, of not *Going* out of the Tẽple, & of *Serving* God *Night* & *Day*: that is, *Continually* (for so *Night*, and *Day*, *Day*, and *Night*, sometimes signifie) I haue shewed you [i] heretofore out of [l] *Lyra*, & out of *Bede*, how the Words are to be taken. Not that Shee was in the Temple alwaies, and never absent, no not an *Howre*, but as we say of a good *Student*, that hee is never out of his Study, who is most necessarily notwithstanding to be out of it a many times. So the Apostle S[t] *Paul* vnto the Colossians, *We giue thankes* [m] saith he, *to God euen the Father of our Lord Iesus Christ, alwaies praying for you.* And [n] againe, *We cease not to pray for you.* And so to the Ephesians, [o] *I cease not to giue thankes for you.* And this our Euangelist S[t] *Luke* speaking of our Saviours Disciples, after they had seene him carryed vp into Heaven: *They returned* [p] saith he, *to Ierusalem with great ioy, and were continually in the Temple praysing, and lauding God.* But now concerning her Piety here, *And went not out of the Temple.*

The *Temple* here spoken of, was the *Temple* of *Ierusalem*, that glorious and famous *Temple*, so much renowned in holy *Scripture*. This indeed was Gods *House* wherein it pleased him to dwell, and whosoeuer made *Prayers* vnto him, repaired commonly to this place. Nay the *Praying* of the People but [q] towards this place, when they were in *Warfar*, or in [r] *Exile*, and could by no meanes come vnto it, euen that was sufficient enough to procure them Blessings from the Lord. Hitherto then it was that this *Widow* did repaire, here *She* spent her whole time, it is likely there was no *Sacrifice* here, either *Morning*, or *Evening Sacrifice* (and *Morning* and *Evening Sacrifices* were to be performed every [s] day) but *She* made her selfe Partaker of them, as also of the *Prayers* here made. *She* remembred no doubt to this purpose the words of David, [t] *O how amiable are thy Dwellings, thou Lord of Hoasts. My Soule hath a desire,*

[i] Dauids Desire, Ser. 1. p. 23.
[l] Lyra & Beda *in hunc loc.*
[m] Coloss. 1. 3
[n] Ver. 9.
[o] Ephes. 1. 16.
[p] Luk. 24. 52.
[q] 1. King 8. 44. [r] Dan. 6. 10.
[s] Numb. 28. 4.
[t] Psal. 84. 1.

fire, & longing to enter into the Courts of the Lord, my Hart and my Flesh reioyce in the living God. Blessed are they that dwell in thy House, they will be alwaies praising thee. One day in thy Courts is better then a thousand. And againe in another place, a *Place* not vnknowne vnto you, [u] *One thing haue I desired of the Lord, which I will require, even that I may dwell in the House of the Lord, all the dayes of my Life, to behold the faire beauty of the Lord, and to visite his Temple.* I, and which is more, considering the Times that now were, *Shee* could not bee ignorant how in respect of the many *Abuses* in this Temple, this *House* was now made a [x] *Den* of *Theeues*, the *Faithfull City* become an [y] *Harlot*, her *Silver* become *Drosse*, her *Wine* mixt with *Water*, and yet *Anna* for all this would by no meanes turne *Recusant*. No, *Shee* rather practised that at those times, which this *Infant* taught long after, [z] *The Scribes, and the Pharisees sit in Moses seate. All therefore what soever they bid you observe, that observe and doe, but after their Workes do not.* And yet there were in those Daies to, that [*] compassed *Sea* and *Land*, to make one of their *Profession*, but they taught not as our *Priests* and *Iesuits* doe, that they should refraine from going to Church. Especially not to goe in one *Kingdome*, and yet to goe in an *Other*, as for example to go to Church in [a] *Scotland* among the Protestats there, but in *England* by no meanes, *Signum distinctivum*, was not thought of in those daies. But to returne vnto our *Widow*.

[u] Psal. 27. 4.

[x] Mat. 21. 13.

[y] Esay 1. 21.

[z] Mat. 23. 2.

[*] Mat. 23. 15.

[a] *Mr Charles Paget* at my being in *Fraunce* was asked in my hearing, by an *English Gentleman* a *Papist*, whether it were lawfull for a *Catholique* to goe to *Church* in *England*. His answer was, that though himselfe did not goe, yet he saw not but a *Catholique* might. For when I was, saith he, in *Scotland*, and demanded of a *Iesuit* there, the selfesame *Question*, (in behalfe of *Some* of my Friends in *England*) his Answer was, they might not: to who̅ when I, saith he, replyed againe, that he, and his Fellowes gaue leaue in *Scotland*, of my owne knowledge, to goe to *Church* there: It is true, saith he, so we doe, for Going to Church here in *Scotland*, is not *Signum Distinctivum*, as in *England* it is. But why it should be in *England*, and why not in *Scotland*: neither could I then learne, neither doe I thinke, saith he, he was able to tel. Since that time, I haue read the *Distinction* in *Howlet*, from whom (it may seeme) the *Iesuit* had it. *Howlets Reasons for not going to Church*. Rat. 3.

Cardinall *Baronius* in his Annales would prooue her to be a *Nunne*, and that by the Teſtimony of S^t *Cyrill*. Indeed S^t *Cyrils* Interpreter cals her in Latine *Monialis*, and *Monialis* ſo ſignifies, but how truely in that word he expreſſeth the Greek word Ἀσκητρία, the word which S^t *Cyrill* vſeth, is a matter of much doubt, concerning which I reſerre the Learned to that which [b] *Caſaubon* hath obſerued, and written thereupon. But ſuch as are troubled with the [c] *Yellow Iaundiſe*, deeme all things they looke vpon to be *yellowiſh*, thoſe which are ſicke of the Diſeaſe the Phiſitions call *Hypoſphagma*, imagine that all things they ſee are *bloudy* and *red*, and ſo our *Romaniſts* if they but looke on *Anna*, they deſcry her preſently for a *Nunne:* if on *Elias*, and S^t *Iohn Baptiſt*, they muſt immediately be *Monkes*, no remedy. *Anna* by all likelyhood was no *Nunne*, but we are ſure ſhee was a *Widow*, and by that which hath beene ſpoken, you ſee how devout a *Widow* ſhee was. Thus much then of *Annaes Piety*, come we now to the *Manner* of it: *But ſerved God with Faſtings, and Prayers, Night and Day.*

[b] *Vid.* Caſaubon. *Exercit.* 1. c 23. *p.* 117. & *Exercit.* 2. c. 13. *p.* 190.

[c] *Lurida pretereа fiunt, quæcunq; tuentur Arquati.* Lucret. *l.* 4.

Of *Faſting*, and of *Prayer* apart, I haue ſpoken, you know, [d] elſewhere, now am I to ſpeake of them both together. *Prayer is good* [e] ſaith Toby, *with Faſting, and Almes, and Righteouſnes:* and there is [f] ſaith our Saviour, a kind of *Divell*, that goeth not out, but by *Prayer*, and *Faſting*. *Two are better then one* [g] ſaith the Preacher: *for they haue better Wages for their Labour.* And *If two,* [h] ſaith he, *ſleepe together then ſhall they haue heat: but to one how ſhould there be heat? And if one overcome him, two ſhall ſtand againſt him, and a threefold cord is not eaſily broken.* Thus it is with *Faſting* and *Prayer*. *Faſting* [i] ſaith S^t *Chryſoſtom*, makes vs of Men to become Angels, and it fights with ſpiritual powers, *Sed non per ſe: opus enim eſt & Oratione, & Oratione primò:* but not by it ſelfe alone, for need it hath of *Prayer* to helpe it, & eſpecially of *Prayer*. Hence that of S. *Ierom*, *Faſting* [l] ſaith he, *is no perfect Vertue, but a Foundation of al other*

[d] Dayes Dyal *Lect.* 10. & 11.
[e] Tob. 12. 8.
[f] Mat. 17. 21.
[g] Eccleſ. 4. 9.
[h] Ver. 11.
[i] Chryſoſt. ad Pop. Anti. Hom. 71.
[l] *Ieiunium non perfecta Virtus, ſed cæterarum virtutum Fundamentum eſt.* Hieron. ad Demetriad.

other. And writing to *Celantia*: *Thinke not* [m] saith he, *that thou art holy when thou haſt begun to faſt: for this Vertue of Faſting is only an Help to Holyneſſe, not a Perfection thereof.* And therefore the Sonne of Syrach: *He that waſheth himſelfe becauſe of a dead Body, and toucheth it againe, what avayleth his waſhing? So is it with a Mã* [n] saith he, *that faſteth for his Sinnes, & committeth them againe: who will heare his Prayer? or what doth his Faſting helpe him?* But it may ſeem, Beloued, ſomwhat vnſeaſonable to ſpeak of *Faſting* now at this time. *Dũ de Ieiunio diſputo* [o] saith S. Ambroſe, *ſtrepitus audio Conviviorum*: while I ſpeake of Faſting, I heare the clattering of Diſhes about mine Eares: and how ſoever CHRISTMAS HOSPITALITY hath far fewer Friends in *England*, then She had wont to haue, yet ſome She hath in ſome *Places*, and the *Poore* I truſt ſo finde it. Thus much then of our *Widowes Piety*, as alſo of the *Manner* of it, come we now to her *Words*, and *Teſtimony* ſhee gaue of our Saviour Chriſt, & that in the *Eight* and *thirtieth* verſe, and that in theſe words: *Shee then comming at the ſame inſtant vpon them confeſſed likewiſe the Lord, and ſpake of him to all that looked for Redemption in Ieruſalem.*

[m] *Cave ne ſi ieiunare, aut abſtinere cœperis te putes iam eſſe Sanctum. Hæc enim Virtus adiumentum eſt, non perfectio Sanctitatis,* Hieron. ad Celant.

[n] Ecclus. 34. 27.

[o] Ambroſ. *de Helia & Ieiun.* c. 12.

Prophetaverat Simeon [p] ſaith S. Ambroſe, *prophetaverat Virgo, prophetaverat copulata Coniugio, Vidua, ne qua aut Profeſſio deeſſet, aut Sexus.* Firſt *Simeon* he had propheſied, the *Virgin Mary* ſhee had propheſied, *Elizabeth* that was Marryed, had propheſied to, it was requiſite next of all that a *Widow* alſo ſhould propheſie, leaſt any one of any *Condition*, or of either *Sex* ſhould haue bin wanting. What it was that *Anna* propheſied, is not expreſſed vnto vs in particular, only it is here ſaid in general, that *She confeſſed the Lord, & ſpake of him to all that looked for Redemption in Ieruſalem.* It is in the Originall, Ἀνθωμολογεῖτο τῷ Κυρίῳ: and our Laſt Tranſlation renders it, *Shee gaue thankes vnto the Lord*: no doubt, for ſhee had now ſeene the Lords *Annointed* in this ſort. Nor ſo only, but ſhee *ſpake* of him to, to all that looked for *Redemption in Ieruſalem.*

[p] *Ambroſ. in Luc. 2.*

And

And what was this *Redemption* here, ſo much looked for of theſe All? *To all that looked for Redemption.* Zacharias *Iohn Baptiſts* Father, will tell vs that in the *Chapter* before, whereas he cals it in plaine tearmes, [q] *A deliverance from our Enemies, and from the Hands of all that hate vs.* Now if the *Queſtion* be asked againe, who theſe *Enemies* of ours were, and who were thoſe that thus hated vs? As *Queene Heſter* anſwered in like [r] caſe, *The Adverſarie and Enemy is wicked Haman:* ſo we alſo may truly ſay, our *Adverſarie* and *Enemy* is wicked SATHAN. He it is to whom we were ſold to be Bond-ſlaues, *Body* and *Soule*: From him it is the godly *Iewes* were deliuered in their time; Frō him it is that wee *Chriſtians* are delivered as well as they. If ſo be it be demanded againe, *How*, and by what means? Our Anſwere againe muſt be, By our *Saviours Dying* on the CROSSE. The Apoſtle S. *Paul* ſaith aſmuch: *Yee which were dead in ſinnes, and in the vncircumciſion of your Fleſh*, [s] ſaith he, *hath hee quickned together with him, forgiuing you all your Treſpaſſes, and putting out the hand-writing of Ordinances that was againſt vs, which was concontrary to vs, he even tooke it out of the way, and faſtned it vpon the Croſſe, and hath ſpoyled the Principalities, & Powers, and hath made a ſhew of them openly, & hath triumphed over them in the ſame Croſſe.* So that wee were not redeemed, as S. Peter [t] ſpeaketh, *With corruptible things, as Silver, and Gold, but with the precious* BLOVD *of Chriſt as of a Lamb vndefiled, and without Spot.* And this by all likelyhood was the Subiect of our *Widowes* talke. Our *Saviour* as yet had not [u] *diſputed* with the *Doctors*: He was not as yet [x] *Baptized* by *Iohn* in *Iorden:* the Spirit of God as yet had not *deſcended* on Him like a *Doue*: He had not [y] *faſted* fortie Daies, and fortie Nights: Hee had not [z] *turned* Water into Wine: [*] *healed* the Rulers Sonne: the [a] *Blind* as yet had not receaued ſight: the *Halt* did not goe: the *Leapers* were not cleanſed: the *Deafe* heard not: the *Dead* were not raiſed vp: and yet *Shee* for all this beleeved in Him

[q] Luk. 1. 17.
[r] Eſter 7. 6.
[s] Coloſſ. 2. 13
[t] 1. Pet. 1. 18.
[u] Luk. 2. 46.
[x] Mat. 3. 16.
[y] Mat. 4. 2.
[z] Ioh. 2. 9.
[*] Ioh. 4. 53.
[a] Mat. 11. 5.

Him with her *Heart*, and confeſſed Him with her *Mouth*. We may ſay of her as the *Sonne* of *Syrach* ſaid of King *Ezechias*: [b] *She ſaw by an excellent ſpirit what ſhould come to paſſe at the laſt, and ſhe comforted them that were ſorrowfull in Sion.* [b] Eccluſ. 48. 25.

And thus, Beloued, haue you ſeene, eſpecially You of her ſort, what in ſome ſort belongs to you. Her *Propheſying*, her *Family*, her *Age*, her *Piette* towardes God, and her *Teſtimony* ſhe gaue of Chriſt, are here ſet downe to prouoak vs by her Example. They were a Womans words in the Poet,

----[c] *Laudare parum eſt, laudemur & ipſæ,* [c] Ouid. Metam. l. 6.

It is nothing to praiſe, ſomewhat it is to bee praiſed our Selues. Let vs ſee then what may bee learned out of theſe *Particulars* here ſpecified, that ſo ſuch as *You* are, may deſerue as *She* did, to be praiſed in this ſort.

And *Firſt* concerning her *Condition*, was *Anna* here a *Propheteſſe*? The Gift of Propheſying I graunt is ceaſed: you are not now to expect *Reuelations*. Howbeit as it was [d] ſaid of *Iohn* the *Baptiſt*, that though himſelfe wrought no miracle, yet his whole *Life* indeed was a *Miracle*: ſo though your *Tongues* doe not propheſie as *Annaes* did, yet your whole *Liues* they may propheſie. *Non tantos inueniunt verba Diſcipulos*, [e] ſaith Tertullian, *quantos Chriſtiani factis docendo.* Chriſtians procure not ſo many Followers by their *Words*, as they doe by their *Deeds*. Ouer & beſides how little here, did *Anna* ſee in reſpect of you. She ſaw indeed our Saviours *Nativitie*, but how much more haue you ſeene? You haue [f] ſeene his *Baptiſme*, and *Faſting*, and *Croſſe*, and *Paſſion*: you haue ſeene his precious *Death* and *Buriall*, & *Deſcending* into Hell: you haue ſeene his glorious *Reſurrection*, and *Aſcenſion*, and *Sitting* at Gods right hand, and all theſe as evidently with the *Eye* of *Faith*, as ever did the Lookers on with the *Eyes* of their *Bodies*, *Gratias Evangelio*, [g] ſaith S. Ambroſe, *per quod etiam Nos qui Oculis noſtris venientem in hunc Mundum*

[d] Maldonat. in Matt. c. 11.

[e] Tertul. Apolog. c. 45. p. 721.

[f] Quomodo quibuſdam nondum Natus eſt Chriſtus, quibuſdam nondum Paſſus, quibuſdam nondum Reſurrexit, quibuſdam nondum Aſcendit in Cœlum, quibuſdam nondum miſit Spiritum Sanctum, *Vid.* Bernard. in Reſurrect. Dom. Ser. 4.

[g] Ambroſ. de *Vid.* p. 184.

dum non vidimus Christum, videmur ei dum facta legimus interesse. Now thanks be given vnto the *Gospell*, by means whereof, we that haue not seene with our *Eyes*, Christ his Comming into the *World*, seeme Present with him notwithstanding while we read therein his *Deeds*. Did *Anna* then thus Propheſie vpon ſo ſmall a Sight of our Saviour? His *Nativitie* was nothing to his *Life*, nor his *Life* to his *Paſſion*, nor his *Paſſion* to his *Reſurrection*, and therefore
1. Cor. 15. 17 the Apoſtle S. Paul, *If Christ*, [h] ſaith he, *be not rayſed, your Faith is vaine, yee are yet in your Sinnes. And ſo they which are aſleepe in Christ, are periſhed. But now is Christ riſen from the dead, and is made the Firſt Fruits of them that ſleep*, and who were the *Firſt Trumpets* of thoſe Tidings to the World, but *Women*, ſilly *Women*, they were the *Apoſtles* to the *Apoſtles*, as S. Bernard [i] ſpeaketh of them.

[g] *Miſſæ ab Angelo opus faciunt Evangeliſtæ factæq; Apoſtolæ Apoſtolorum, dũ feſtinant ad annunciandum manè miſericordiam Domini.* Bernard. ſuper Cantic. Ser. 75. Col. 2. p. 179.

[i] *Eraſm. de Vid. Chriſt. Tom. 5. p. 603.*

Concerning her *Family* as it was of a great *Tribe*, ſo may it teach them that come of high *Parentage*, & haue the world at will, how to advance with their *Wealth*, and *Revenews*, the glorious *Goſpell* of this Infant. It was an excellent ſaying of a worthy Writer: *Adiuviſti is Viduæ naſcentis Evangelij Primordia, tueamini Functionem veſtram quam ſemel occupaſtis.* O yee *Widowes*, [l] ſaith he, you were cheefe *Helpers* when as the Goſpell firſt began, goe forward in that *Function* wherein Women of your ſort haue begun. Thoſe which are *Labourers* in the Lords *Harveſt*, let them partake of your *Stoare*, and doe them ſuch other *Offices* as is convenient for you to doe. True it is, there is not (Thanks be to God) now adaies, ſuch need of helping thoſe, that are *Labourers* in Gods Harveſt, eſpecially in our Land: they haue *Livings*, Some of them, thicke and threefold, & they are, a *Many*, moſt worthy of them, but though *Some* haue in abundance, *Some* others againe may
[m] Luk. 16. 3. want, who may very well ſay as it is in the [m] Goſpell, they cannot *Dig*, and to *Begge* they are aſhamed. *I vnderſtand,*
[n] *Mountaignes Eſſayes, li. 1. c. 34* [n] ſaith a worthy French man, *to the infamous Reproach of our Age, that even in our Eyes, two moſt excellent Men in know-*

knowledge, haue miserably perished for want of Food, and other Necessaries, LILIVS GYRALDVS *in Italy, and* SEBASTIAN CASTALIO, *in Germany. And I verily beleeue,* saith he, *there are many Thousands, who had they knowne, or vnderstood their wants, would either haue sent for them, and with large Stipends entertained them, or haue conueied vnto them some succour where euer they had beene.* So indeed are wee all affected, when it is to late, and the *Time* hath past vs.

o *Virtutem incolumem odimus,* o Horat. Carm. l. 3. Od. 24.
Sublatam ex oculis quærimus invidi.

Cæsar could weep when *Pompey* was dead and gone,

----p *Tutumq; putavit* p Lucan. l. 9.
Iam bonus esse Socer.

Whereas but a *Teare* in *Pompeyes* life time might haue preserved *Pompey*, & himselfe too. Howbeit here we are to be very carefull that we yeeld our furtherāce to true *Learning*, otherwise if it bee *Learning* that hath a POPE in the *Belly* of it, I, or a MAR-PRELATE either, we may chance to doe but as the *Bird* doth (some call it the *Titling*) that q hatcheth the *Cuckooes* Eggs, our Kindnesse may cut our owne *Throats*, or which is worse, the *Throat* of the *Church*. But I come to our Widowes *Age*. q Plin. Nat. Hist. l. 10. c. 9.

Her *Age*, as it was exceeding great, so was it exceeding *Religious* too. *Her Body*, r saith S. Ambrose, *was old, but her Deuotion as young as ever.* To teach vs the truth of that which Salomon s faith: *Teach a Child in the trade of his way, & when he is old, he shall not depart from it. Age*, t saith the selfe same Salomon, *is a Crowne of Glory, when it is found in the way of Righteousnesse*: And, *Verè senectus illa venerabilis*, u saith S. Ambrose, *quæ non Canis, sed Meritis albescit*: That *Age* is truely honourable, which is not white so much with gray *Hayres*, as with good and vertuous *Deeds*. And such were the *Deeds* no doubt of this our *Widow*. It was not with her, as it is with too too many, x *Maior ætate, maior iniquitate*: the Elder shee waxt, the worse, She was old now, and therefore must keep herselfe

r Cum Corporis agnosceret Senectutem, Pietatis tamen nesciret ætatem. Ambr. de Vid. p. 142.
s Prov. 22. 6.
t Prov. 16. 31.
u Ambros. Epist. l. 8. ep. 60.
x Aug. de Verb. Dom. Ser. 36. p. 94.

warme at home, let the Younger goe to Church. No Shee would not hold herſelfe ſo excuſed, ſhe would rather bee an Example to the younger, that ſince ſhe went with ſuch readineſſe, they ſhould goe with al cheereſulneſſe. And ſo I come vnto her *Pietie* in that ſhe frequented ſo much the *Temple*, and *Faſted*, and *Prayed* ſo much.

And indeed without ſuch PIETY what is all we haue in this world whereof we are *Miſtreſſes*. What is *Parentage*, what is *Wealth*, what is *Honour*, what is all? *Haman*, wicked *Haman*, when he had al the World at will: Glory of Riches, and Multitude of *Children*, & Preheminence aboue the *Princes* and *Servants* of the King, and was invited moreover by *Heſter* the *Queene*, and none but he vnto a
[y] Eſter. 5. 13. Banquet to beare the *King* company: yet *all this* [y] ſaith he, *doth nothing availe me, as long as I ſee Mordecai the Iew ſitting at the Kings Gate.* But how much better may we ſay that without *Piety*, and *Devotion*, nothing at all doth indeed availe. Had we Mountaines of *Silver*, and *Gold*; had we all the *Honours* of the Earth; had we all the *Kingdomes* of the World ſubiect to vs, & yet had not *Piety*, we were,
[z] 1. Cor. 13. 1. to ſpeake in the Apoſtles [z] phraſe, *but as ſounding Braſſe, or tinckling Cymbals.* Nay we were iuſt nothing: all this *All*
[a] Eccluſ. 41. 1. would profite vs nothing. *O Death*, [a] ſaith the Sonne of Syrach, *how bitter is the remembrance of thee, to a Man that liveth at reſt in his Poſſeſſions, vnto the Man that hath nothing to vexe him, and that hath proſperity in all things!* Whereas to the Godly and devout Man, nothing ſo wel-
[b] Philip. 1. 21. come as Death, *Death* is to him [b] *advantage.* I but our *Piety* and *Devotion* muſt be in the *Temple* then, it muſt not be in our *Cloſets* only, and privately at hoame, eſpecially now in theſe times when the *Churches* ſtand open to vs, & we may ſo eaſily repaire vnto them. This S[t] *Paul* knew ful well, & therefore though by private *Prayer*, he were likely to prevaile with God as much as any One, yet did hee thinke it much better, both for Gods Glory, & his owne
[c] 2. Cor. 1. 11. Good, if [c] *Prayers* might be made, and *Thankes* yeelded in his

his behalfe, by a Nomber of Men. This S^t *Chryſoſtom* knew ful well to, and therefore to the Obiection made by Some, of Praying at hoame, as well as at Church: *Te Homo decipis* [d] ſaith S^t Chryſoſtom, *Man, or Woman, who ever thou art, thou deceiveſt thy owne ſelfe, and erreſt intolerably. For howſoever we haue opportunity gyven vs of Praying priuately at hoame, yet canſt thou by no meanes pray there ſo wel as thou maiſt in the Church, there being in the Church ſo many Fathers to beare thee company, ſo many Voyces carryed vp to God, with ſo happy an aſſociation, and ioyning them togither.* Much more hath S^t *Chryſoſtom* in that place to that purpoſe, and there cannot indeed be ſaid too much in regard the Fault of *Slacknes* in comming to Church is ſo generall. It is [e] noated by a worthy *Devine*, that whereas the *Tabernacle* was ſo little, and the *People* ſo many, that God himſelfe made no other reckning of them, but that Few of them would at any time (to ſpeake of) much regard to viſite his *Sanctuary*, not only not in the way of any true devotion indeed, but alſo but ſeldome, howſoever. I truſt the *Lord* of Heaven makes no ſuch reckning now a daies, the rather for he hath provided for vs ſuch ſtore of roome. But *when* hee hath provided for vs in ſuch good ſort, and wee will be careleſſe notwithſtanding, *when* we cauſe him to ſend his Servants about to invite the *Poore*, and the *Maimed*, and the *Halt*, and the *Blind*, *nay* to go into the High waies, and Hedges, and to compel them to come in, that his Houſe may be filled: it is a ſoare Concluſion that there [f] followeth, *I ſay vnto you, that none of thoſe Men which were bidden, ſhall taſte of my Supper*. But I come to the laſt *Point* remarkeable in our *Widow*, concerning her *Thankeſgiving*, and her *Teſtimony* ſhee gaue of Chriſt. And firſt of her *Thanksgiving*.

Thanksgiving, and *Praiſe*, is properly, and peculiarly, a Service of God. It is in a manner all one with *Prayer*. Though *Prayer* [g] ſaith Calvin, *properly ſignifieth only Wiſhes & Petitions: yet there is ſo great affinity between Petition &*

[d] Chryſ. de Incomprehenſ. Dei Natura Hom. 3.

[e] Mr Bunnler corner Stone. l. 1. c. 7. § 9. p. 152.

[f] Luk. 14. 24.

[g] *Etſi Oratio propriè ad Vota & Preces refringitur, tanta eſt tamen inter Petitionem, & Gratiarum actionem affinitas, vt commodè ſub nomine vna comprehendi queant.* Calvin Inſtit. l. 3. c. 20. § 28.

Thanksgiving, that they may be fitly comprehended both vnder one Name. And hence it is, that the Prophet *David* ioynes them both together in one sentence: *Call vpon me,* [a] Psal. 50. 15. [h] saith he, *in the time of trouble, so will I heare thee, and thou* [b] Esay 38. 20. *shalt praise me.* Thus *Ezechias*, thus *Ionas*: *The Lord* [i] saith Ezechias, *was ready to saue me: therefore we wil sing my song all the daies of our life in the House of the Lord.* So likewise [i] Ionas, 2. 4. the Prophet *Ionas*, *I*, [k] saith he, *am cast away out of thy sight, yet will I looke againe toward thine holy Temple.* And this Beloued, is the cause that so great a part of our *Diuine Seruice* is spent in *Psalmes* and *Himmes*, which for the most part comprehend such *Praises* of God, & *Thanksgivings*, and to this end & purpose is it, that rather then any other *Scripture* besides, they are said by interlocution, and with a mutuall return of Sentences from side to side by the *Minister*, and the *People*. *Deum laudare* [m] saith an excellent [m] Casaubon. Exercitat. 14. *ad Annales Baron. c. 8. p. 325.* Wrighter, *et quidem formulis e Sacra Pagina depromptis, nemo queat nimis, vel si Dies totas illi Officio Pietatis impenderit.* Should we in this sort praise our GOD whole *Dayes*, and whole *Nights* togither, it were not sufficient enough. But I knowe not how it comes to passe, as *Sathan* in former Ages vnder colour of *Long Praier* droue *Preaching* out of the Church, so we in this Age take the Quarrel of [n] *Sermons* in hand, and reuenge their cause by requitall, thrusting *Prayer* in a manner out of doores vnder colour of long *Preaching*. But blessed be our *Mother* the *Church*, that hath taken such speciall good order for it, namely that it be not [o] *diminished* in regard of *Preaching*, *or in any other respect*. But to returne againe vnto my Purpose.

Vid. Mr Hooker Eccles. Pol. l. 5. § 32. p. 68.

[o] Constit. and Canons Ecclesiastical. An. 1603. Can. 14.

If this *Widow* here were thus thankfull for our Saviours *Nativity* only, & more she saw not, what ought You Your selues, or we to be for those many *Blessings* before specified, his *Passion*, his *Death*, his *Resurrection*, his *Ascention*, seeing what ever was done in these Particulars was done for vs, & our Salvation. Nor ought we to contẽt our selues

ſelues that we our ſelues only ſhould thus do, but we muſt endeavour to be Helps to other, that they may alſo do the ſame. It is toto apparent now a daies what *Popery* hath gain'd in our Land by *Female* Aſſiſtance. It is not vnknown how by ſuch meanes to, *Puritaniſme* conceiues in private *Parlours*. It is [p] ſtoried of one *Pambo*, a Religious man of old time, that ſeeing a *Woman* gorgeouſly attired (Such an one by all likelyhood as King *Salomon* ſpeakes of, *Prov.* 7. 10.) fell preſently into a weeping, and being demaunded the cauſe hee wept: *I weepe*, ſaith hee, *for two cauſes: Firſt*, for that Woman there, goes about ſo induſtriouſly her owne deſtruction: *Secondly*, that I my ſelfe doe not endeavour with that care to pleaſe my God, which ſhe ſo taketh to pleaſe lewd & wicked Men. And ſurely Beloved, when wee [q] read in S^t *Paul* of the *Younger Widowes* in his time, how *being idle, they learnt to goe about from houſe to houſe, and that they were Pratlers, & Buſie Bodies, ſpeaking things which are not comely*, and how they may be matched now a daies with ſome ſuch like in ſome *Places*, who would not weep as *Pambo* did that ſuch ſhould be more diligent to ſerue or *Popery*, or the *Preshitery*, then a Many of our own, Religious enough in reſpect of thēſelues, otherwiſe little reckning whether *Religion* goe forward, or no. Thus if *Anna* had here done, and contented her ſelfe with her owne *Devotions*, what a ſingular Commendation had ſhee loſt, but Shee *Confeſſed*, or *Gaue thanks vnto the Lord, and ſpake of him to all that looked for Redemption in Ieruſalem*. Happy *Woman*! Happy *Widow*! Whereſoever this *Goſpell* ſhall be [r] *Preached*, this alſo ſhalbe publiſhed for an everlaſting Memoriall of her. Great is her *Reward* in *Heaven*, but great in *Earth* alſo. *Many* [ſ] *Daughters haue done vertuouſly, but ſhee ſurmounted them all.*

[p] Socrat. Hiſt. Eccleſ. l. 4. c. 18.

[q] 1. Tim. 5. 13.

[r] Mark. 14. 9.

[ſ] Prov. 31. 29.

And ſo, Beloved, haue *You* now ſeene wherein this *Widow* of ours was moſt remarkeable. *You* haue ſeene thoſe ſeverall Points beſides, wherein it were to be wiſhed that *Widowes* of our daies did reſemble her. There are I confeſſe

feſſe of the ancient [t] Fathers, that preſcribe her as a Pat-
[t] Tertul. ad Vxor. l. 1. & 2. & Exhort. ad Caſt. & de Monogam. & de Ieiun. Origen. in Luc. Hom. 17. Chryſoſt. ad Fu-via.

terne in an other Point beſides, namely for Single Marri-
age, vtterly miſliking Second Marriages, and conſequent-
ly Third, and Fourth. Howbeit this is more then can bee
concluded from my Text, or indeed from any other Scrip-
ture whatſoeuer beſides, the Apoſtle teaching as he doth,
that the [u] Wife is bound by the Law, as long as her Husband
liueth: but if her Husband be dead, ſhe is at libertie to marry
with whom ſhe will, only in the Lord, ſaith he, that is, [x] ſaith
Beza, Religiouſly, and in the feare of God. The Church of
Rome though it bee not ſo farre gone as ſome of the Fa-
thers are in this Point, yet it hobleth a pace after them, &
howſoeuer they make ſuch Marriages to bee lawfull e-
nough, and tolerable, yet they Honour them never a whit,
nay rather they Diſhonour them. Firſt, ſuch kind of Mar-
riages with them are not made with the Ring. Secondly,
they haue not that Bleſſing giuen thē which the Firſt Mar-
riage had. Thirdly, the Husband that hath beene twice
married, or that hath marryed a VVidow, could
not be capable of Holy Orders. And thus they dignifie Ho-
ly Matrimony, as did the [e] Souldiers our Saviour Chriſt.
They put the ſcarlet Roab of a Sacrament on it, (Marriage
with them ſorſooth is a Sacrament) and yet they ſpit it in
the Face too, it ſhall not be Sanctified in ſome Parties, and
thoſe twice married Parties that haue taken it, ſhall in no
wiſe betake them to holy Orders. And this is Mother Ca-
tholike Church of Rome with whom ſo many of our Eng-
liſh VVomen are ſo much enamoured now adaies. Thus
doth She teach her Followers to ſtumble at Strawes, and
leape over Blocks. Married they may be, but if but twice,
they ſhall want theſe three Benefits: the Ring, Benediction,
Orders: Harlots they may haue thicke and threefold, and
with them keepe Biſhopricks. Can any honeſt Matron, I
ſay not ſpeake for, but endure that Religion that thus
prepoſterouſly preferres even Harlots before them? But
to ſtirre no more in this Puddle. I come to Second, Third, &

[u] 1. Cor. 7. 39.
[x] Beza in hunc loc.
[e] Mat. 27. 28.

Fourth

Fourth Marriages, and indeed without ſtint, it being S^t *Auſtens* reſolution, that he would condemne no Marriages, though never ſo often iterated, onely he required in them that often would marry, a certaine kind of *Moderation* in regard of the *Speech* of the *World*, which is prone enough to ſpeake moſt ſpightfully of ſuch as haue [z] buried or many *Husbands*, or many *VVines*. To drawe then towards an end.

[y] *Aug. de Bono Viduit. c. 12.*

[z] *S. Ierom* tels vs of a *Man* that had had *Twenty* Wiues who married with a Woman that had had *Two & Twenty* Husbands. *Hieron. ad Geront. de Monogam.*

First, it were to bee wiſhed that *Widowes* would keepe themſelues *Widowes* ſtill. *Propemodum*, [a] ſaith S. *Ambroſe*, *non inferioris virtutis eſt eo abſtinere Coniugio quod aliquãdo delectaverit, quàm Coniugij oblectamenta neſcire.* It is almoſt as Praiſeworthie to abſtaine from Marriage, the Delights whereof we haue formerly knowne, as to be ignorant of them altogether. Againe, Widowhood is an *Honourable Eſtate: Honour Widowes*, [b] ſaith the Apoſtle, *which are Widowes indeed*, and he ſpake it, as *S. Ambroſe* [c] notes, to *Timothy* that was a Biſhop. Nay more, it is a *Bleſſed Eſtate*, ſo ſaith the ſame *Apoſtle*, who when he had ſaid, as I told you before, *The Wife is bound by the Law, As long as her Husband liveth, but if her Husband be dead, ſhee is at libertie to marry with whom ſhee will, onely in the Lord:* he immediatly addeth: [d] *But ſhe is more Bleſſed if ſhee ſo abide.* Indeed *More Bleſſed*, for *She* is not ſo cumbred now with worldly Cares: *Shee* hath not an Husband to pleaſe now, perhaps a cruell *Lamech*, perhaps a churliſh *Nabal*, perhaps *One* that is worſe then both theſe, I meane ſuch an *One*, as is poſſeſſed with the [e] *Spirit* of *Iealouſie*. Howſoever: The [f] *Time* of *embracing* is now paſt, and the *Time* is come to be farre from *embracing*. *The Vnmarried Woman*, [g] ſaith the Apoſtle, that is, the Widow, *careth for the things of the Lord, that ſhee may bee holy both in Body, and in Spirit.* And therefore Fulgentius, *Let them*, [h] ſaith he, *hold themſelues faſt to their Husbands, who are bound vnto them in Wedlocke Bands: as for the Widow, Shee is to ſay with the Prophet David, It is good for me to hold me faſt by God, to put my truſt in the Lord God.* And therefore S. *Ambroſe* to

[a] *Ambroſ. de Vid. p. 175.*
[b] *1. Tim. 5. 3.*
[c] *Ambroſ. ibi ſup. p. 170.*
[d] *1. Cor. 7. 40.*
[e] *Num. 5. 14.*
[f] *Eccles. 3. 5.*
[g] *1. Cor. 7. 34.*
[h] *Fulgent de Statu Viduat. p. 464.*

Such as had Children, and needs would marry againe: *O my Daughter,*[i] ſaith hee, *what is it that thou doeſt attempt? why doeſt thou ſeeke Forraigne Heyres, when as thou haſt Heyres of thine owne? Thou deſireſt not Children for thoſe thou haſt, but thou deſireſt a Seruitude, and that indeed thou haſt not.* And againe a little after: *Thou wilt bring forth more Children,*[i] ſaith he, *not to be the Brothers of thoſe thou haſt, but their Aduerſaries. And what is it then to bring forth more Children, but to ſpoile thoſe thou haſt already: whom thou doeſt not bereaue only of thy Motherly affection, but of thy Goods too.*

[i] *Tu Filia quid moliris? Cur Heredes quæris extraneos, cum habeas tuos? Non Filios deſideras quos habes, ſed ſeruitutem quam nõ habes.* Ambr. de Vid. p. 189.

[i] *Generare Liberos vis non Fratres futuros tuorum, ſed Aduerſarios Filiorum. Quid eſt ergo generare alios Liberos, niſi ſpoliare quos habes Liberos? Quibus pariter auferuntur & Pietatis Officia, & Compendia Facultatum.* Ambroſ. lb.

Howbeit ſeeing *Widowes* are not all of one mettall, and *All* as [m] ſpeakes our Saviour, *cannot receaue this thing*, that is, abſtaine from Marriage, *ſaue they to whom it is giuen*, ſuch as like that Eſtate ſo well, and will needes betake themſelues once more to thoſe much deſired, but dangerous Seas, let them take with them theſe few *Caueats*, and then ſayle forwards, and ſpare not. *Firſt*, that they match with their Equals as neere as may be, both in Condition of State of *Life*, as alſo in *Yeers*. They that marry their *Inferiours*, and all for they would controll, not bee controlled themſelues, find perhaps ere long, that they made but a wrong Match. Or if they doe not in that kind, and they haue the *Maſterie* as they wiſh, yet let them remember that they can never *Maſter* him, who will call them to ſharp Accounts for the words he ſpake to *Eue*, and conſequently to them, which they ſo much neglect, *Thy deſire ſhall be ſubiect to thine Husband, and he ſhall rule over thee*, Gen. 3. 16. *Secondly*, that they that haue Children, or are like to haue by Second Matches, beware how they come where [n] *Children* are already, or are like to bee. The very Name of a *Step-Mother* is a great Preiudice to

[m] Mat. 19. 11.

[n] *Si euenerit vt ex ſecundo Marito habeat Filios, domeſtica oritur pugna, inteſtinum prælium. Non licebit tibi amare Liberos, nec æquis aſpicere oculis, quos genuiſti. Clam porriges Cibos, invidebit Mortuo, & niſi ode is Filios, adhuc eorum amare videberis Patrem.* Hieron. ad Furiam *de Viduitat. Seruand.* Againe, *Superinducit Mater Filiis non Nutritium ſed Hoſtem, non Parentem, ſed Tyrannum.* Hieron. *Ibid.*

all

all good Offices ſhee ſhall ever endeavour to perfourme. And that Woman that can carry herſelfe in iuſt and equal tearmes, betweene her former *Children*, and her *Children in Law*, and thoſe which ſhe hath by a *New Husband* (I ſay not *She* ſhall be able, but *If*, *If* ſhe be) ſhe ſhal deſerue by ſo doing, to be the Miracle of her *Sex*, and the *Wonder* of *VVomen-kind*. *Thirdly*, that they that haue their *Childrens Portions* in their Hands, beware in any wiſe how they put them into the *Hands* of their *Husbands* to bee. If ſo be they die before thoſe *Husbands* (as who doth know but that they may) it is the Obſervation of a worthy ° *Civilian*, that by the *Common Law* of our Land (& the *Common Law* is now adaies all in all) there is no Remedy againſt the *Second Husband* to recover the ſaid *Portions*, becauſe he is neither *Executour*, nor *Adminiſtrator*, & becauſe he came not to thoſe *Goods* by wrong, but by the delivery of the *Executrix* with whom he married. *Fourthly*, that hauing this Worlds *Good* in much abundance, they match with ſuch as are knowne vnto them, to bee both *Vertuous*, and *Religious*, ſo ſhall they not ſee that, which is oftentimes ſeene now adaies, ſpent in a Moment which their thrifty former *Husbands* were a gathering many yeares. As for the Cuſtome of *Some* againe, who (ſuppoſing to prevent this) make over their State to a *Friend* in truſt, before they ioyne themſelues to another *Husband*, it is a treacherous kind of dealing, and far vnbeſeeming a *Vertuous Matron*. *Froſt*, and *Fraud* haue ever a fowle end. *Fiftly*, and *Laſtly*, that making choice of ſuch *Vnthrifts*, as they will needs betake themſelues vnto, notwithſtanding all good Counſell to the contrary, they lay not the fault on *God*, or ſay they were *Ordaind* thereunto. *Whiles it remained*, P ſaith S. Peter in another caſe, *appertained it not vnto thee? and after it was ſould, was it not in thine owne power? how is it that thou haſt conceaued this thing in thine heart?* Indeed it is their *Hearts* that thus conceaue, and haue deceaued them, and they muſt thanke them-

° Mr Dr. Ridly. View of the Civil, and Eccleſiaſticall Lawes. p. 221.

P Act. 5. 4.

themſelues for it, and therefore *Tertullian*, *Cum quod in me potes*, ¶ ſaith he, *niſi velim non potes, iam mea Voluntatis eſt quod potes, non tua Poteſtatis*. That which thou art able to doe vnto me, if thou art not able at all, vnleſſe I be willing alſo, it is not an Abilitie now in thee, as a willingnes in my ſelfe. And indeed it is we our ſelues giue way to the *Tempter*, by ſetting the *Doares* of our *Hearts* wide open, who otherwiſe ſhould ſtand without, as not able of his owne power to draw ſo much as the *Latch*. But enough at this time. Onely, let all and every of vs now pray, that whereas *Anna* here ſo much ſpoken of, liued a *Widow* ſo long, our ANNA, our *Gracious* ANNA, may (if God bee ſo pleaſed) liue a *Wife* as long, and *Wife* to HIM who now liues, and long, Oh Lord, may he liue, even till this *Infant* here come againe, the Subiect of *Annaes* Speech. Not as he was brought into the *Temple* here in *Swadling Bands*, but as he ſhall come againe with *Glory*, *and deſcend from heaven with a* [r] *Shout, and with the voice of the Archangel, and with the Trumpet of God*. At what time, the *Dead in Chriſt ſhall riſe firſt. Then ſhall wee which liue, and remaine, be caught vp with them alſo in the Cloudes, to meet the Lord in the Ayre: and ſo ſhall we ever be with the Lord.*

¶ *Tertul. Apologet. p. 710.*

1. Theſſ. 4. 16

The ſame Lord ſo bleſſe vs, and the Seed that hath beene ſowne, &c.

NEIGHBOVRHOOD.

Easter Day April. 9. 1615.

Intend none Hurt against thy Neighbour, seeing he doth dwell without feare by thee. PROV. 3. 29.

I See, you see, at what I aime. I may say as did S^t Bernard, [a] *Credo vos prævolare, & scire iam quid dicere velim.* I veryly beleeue, you know already, what it is I intend to speak of. Indeed it is of NEIGHBOVRHOOD. You shall haue Godwilling at this time a Sermon of *Neighbourhood*, I could wish it might be said, of *Good Neighbourhood*, a *Good Sermon*.

[a] *Bernard super Cantic. Ser. 15. p. 132. Col. 1.*

Men, and Bretheren, Right Worshipfull, and dearely Beloved in our Saviour Christ. Diverse and sundry haue bin the *Particulars* wherein I haue spoken vnto you heretofore, according to your several *Sorts*, & *States*, and *Conditions* of *Life*. I haue spoken to *Husbands*, and to their *Wives*; spoken to *Parents*, and to their *Children*; spoken to *Maisters*, and to their *Servants*; spoken to *Virgins*; spoken to *Widowes*; and to every of these in particular, at several times. I purpose at this time to speake to you ALL, for you are all of you *Neighbours*: You are not all of you, or *Husbands*, or *Parents*, or *Maisters*; or *Wives*, or *Children*, or *Servants*; or *Virgins*, or *Widowes*; but *Neighbours* you are all. The greater care I trust will al, & every of you now take, to that which at this time shall be spoken, and by so

much the more, be the more attentiue, by how much a common *Good* is intended vnto you all.

The Words I haue choſē (you ſee) to this purpoſe, are the words of wiſe King *Salomon*, or indeed of a wiſer then *Salomon*, they are the Words of GOD himſelfe. Who howſoeuer he did not write them here, as he did the two Tables of Stone, *Digito*, with his [b] *Finger*, yet did he prompt them to King *Salomon*, *Spiritu*, by his holy *Spirit*, & made Him as it were the *Penman* and *Publiſher* of the ſame. The Words themſelues are plaine enough, there is no difficulty in them at all: I may ſay of them, and of King *Salomō*, as S^t *Auſten* [c] ſpake of *Eſay*, and of ſome of his Words: *Manifeſtè dixit, nec Expoſitorem habent iſta neceſſarium, ſed Factorem*: King *Salomon* ſpeakes in this place plainely and manifeſtly enough, nor doe theſe words of his want ſo much an *Interpreter*, as a *Practiſer* of the ſame. Howbeit for the plaineſt *Words* in Holy-writ, if ſo bee they be diſcourſed vpon, will affourd vs much more *Matter* then we could otherwiſe haue thought of, like as *Spyces* being beaten ſmall, ſmell ſweeter, and ſtronger, then when they bee whole & vnbrokē, let vs fall to diſcourſe of theſe Words, & ſee the Particulars to be thence obſerved, even as if we ſhould come into a [d] *VVardrobe*, and ſeeing ſome excellent *Peeces* foulded vp, we would be deſirous for our better view therof, to haue thē vnfoulded to vs more at large. Firſt and Formoſt then, for our better proceeding I obſerue in theſe Words two Points. *Firſt*, an *Inſtruction* given vnto vs: *Secondly*, a *Reaſon* of the ſame. The *Inſtruction* is in theſe words, *Intend none hurt againſt thy Neighbour*: the *Reaſon* in theſe: *Seeing he doth dwell without feare by thee*. In the *Inſtructiō* I ſhal note vnto you. *Firſt* by Neighbour here, who is ſpecially meant: *Secondly*, the Hurt forbidden here to be intended, what it is. In the *Reaſon* I ſhal obſerue, Firſt, for that our *Neighbour* here is ſaid to dwell by vs, *The Benefit of having a Neighbour dwelling at any time neere vnto vs*. *Secondly*, in that it is ſaid, he dwels by

vs

[b] Exod 31.18.

[c] *Aug. Hom. 29. p. 334.*

[d] *Cic. de Orat. l. 1.*

vs without feare, *His beginning of Kindneſſe to vs in that he diſtruſts vs not*. Of every of theſe in their order, & *Firſt* of the *Neighbour* here ſpecially ment: *Intend none hurt againſt thy Neighbour.*

I am not ignorant that the *Vulgar* reads in this place, *Amico tuo*: Intend no hurt againſt thy *Friend*: *Arias Montanus*, *Socium tuum*: Intend no hurt againſt thy *Fellow*, the word in the Originall ſignifying [c] both. Howbeit for it [c] ſignifies a *Neighbour* to, as *Pſ.*15.3, and *Pſ.*101.6, hence it is that both this *Tranſlation*, as alſo our *Laſt*, and *Tremellius* before them both, hath the word *Neighbour* here in this place. Now I haue ſhewed you [f] elſewhere in what a generall ſignification the word *Neighbour* is ſometimes take̅, in regard whereof S^t *Auſten* [g] ſaith, *Omnis homo, omni homini proximus*: All men are Neighbours to one an other. And [h] againe, „*Proximus omnis homo*; *Proximus tuus* „*ille eſt, qui tecum natus eſt ex Adam & Eva*. Every man is thy Neighbour. He is thy Neighbour, that is born as thou art, of *Adam* and *Eue*. And againe in a third [i] place, *Proximus omnis homo. Omnes Proximi ſumus conditione terrenæ Nativitatis, & Mortalitatis, & etiam ſpe cœleſtis Hæreditatis*. Every man is our *Neighbour*. Wee are all of vs *Neighbours*, or in reſpect of our earthly *Nativity*, or of *Mortality*, or of the hope we haue of heavenly *Felicity*. He excepts not in regard of earthly Nativity, and Mortality, or *Iew*, or *Heretike*, or *Pagan*. The like he hath in a [l] *Preface* of his vpon the *Fine* and *twentith* Pſalme. But this is not the *Neighbourhood* here ſpecially meant in this place. This Sence, and Meaning is to generall.

[c] *Vid. Scherii Itinerar. Num.* 1036. *p.*898.

[f] Daies Diall Lect.9. p.243.

[g] Aug. *in* Pſal. 118. *Conc.*8. *p.* 922.

[h] Aug. *de Tẽp. Ser.*221. *p.*771.

[i] Aug. *de Tẽp. Ser.*59. *p* 500. *Vid* D. Reyn. Confer. *c.*7. *Diviſ.*4. *p.*318.

[l] Aug. *in* Pſal. 25. *Preſat. in Enarrat.*2.

An other *Neighbourhood* in holy Scripture is in regard of ſome certaine *Nation*, when as the whole *People* in generall may be ſaid to be *Neighbours*, to one an other. So was the *Nation* of the *Iewes*. And therefore S^t *Stephen* in the Acts of the Apoſtles relating that falling out that was betweene two *Iſraelites*, and how *Moſes* would haue ſet them at one againe, ſaying, *Sirs, yee are Bretheren: why do*

[m] Act.7.27.

yee

m Act.7.27. *yee wrong one to an other?* He, m ſaith S^t *Stephen*, that did his Neighbour wrong, thruſt him away, ſaying, *Who made thee a Prince, and a Iudge over vs?* So *Samuel* the Prophet n 1.Sam.28.17 to king *Saul, The Lord,* n ſaith he, *will rent the Kingdome out of thy Hand, and giue it thy Neighbour David.* So in the o Exod.20.16 p Ver.17. o *Ninth*, and *Tenth* Commandements. And in this Senſe is a Brother taken, *Deut.*23.19, as alſo in the Words before alleaged, *Sirs yee are Bretheren, Act.*7.26. But, nor this is the *Neighbourhood*, here meant in this place. This Senſe & Meaning, though not ſo generall as was the Former, yet is it to generall to.

A third kind of *Neighbourhood* in holy Scripture, is in regard of thoſe that dwell neere vs, or at the leaſtwiſe not farre of, and commonly in the ſelfe ſame *Street*. Hence *Vicinus* the Latine Word, which ſignifieth a *Neighbour*: and *Vicinia*, and *Vicinitas*, *Neighbourhood*, of *Vicus*, a Street. So is *Proximus*, a Neighbour to, though q *Tully*, & r *Plautus* both, ioine *Vicinus*, & *Proximus* both togither. And ſuch may be the *Neighbourhood* here meant in this place, namely the *Neighbourhood*, and *Nighnes* of Such as dwell in the ſelfe ſame *Streete*, or in the ſelfe-ſame *Pariſh* that we do. I ſay in the ſelfe-ſame *Pariſh*, for that howſoever *Pariſhes*, as they be now a daies, were not thought of in King *Salomons* time, but were diuiſed long after by S^t *Denys* a ſ Biſhop of *Rome*, about the yeere of our Lord God 267, & conſequently could not properly be vnderſtood here in this place, yet ſince *Pariſhes* containe in thē ſuch a *Nighneſſe* as *Neighbourhood* doth, & haue ſo many ſpeciall ſundry *Tyes* to vnite the *People* of them one with an other, as the ſame *Church*, the ſame *Prayers*, the ſelfe ſame hower of *Prayer*: the ſame *Word*, the ſame *Sacraments*, the ſelfe ſame *Paſtor* of their Soules, hence it is that there being no neerer a *Neighbourhood*, then of dwelling togither in one *Pariſh*, all PARISHIONERS eſpecially, may be meant in theſe words. SCHOLLERS alſo among thē ſelues may be ſaid to haue a *Neighbourhood*: & that which one

q *Tully ad Attic. l.2. ep.14.*
r *Plaut. Merc. Act.2 Sc. Pentheum.*
ſ Vid. *Arch-Biſhop Whitgifts* Defence of the Anſwer to the Admonit. *Tract.5.c.2 Diuiſ.7.p.249.*

one *Street*, or one *Pariſh* is to you, the ſame is one *Houſe*, or one *Colledge* vnto them. There may they friendly talke together, and communicate their *Studies* each with other, in regard whereof S. Auſten wrote vpon a time vnto S. Ierom, [t] *O ſi licuiſſet etſi non cohabitante, ſaltem Vicino te in Domino perfrui ad crebrum & dulce Collogium.* I would to God, ſaith S. *Auſten*, it were my hap, if not to enioy your Company in one and the ſelfe ſame *Houſe*, yet that we might be nigh *Neighbours*, that ſo we might often & ſweetly conferre together. But I knowe not how our *Genius* now a daies is quite averſe from ſuch *Conference*. Every one now will follow his owne courſe, & direct himſelfe in his owne Studies. And whereas there are of the *Papiſts* that defend *Freewill* in words, but practiſe *Blinde Obedience*: we indeed will not defend *Freewill*, but yet wil practiſe it in our Actions. *Epicurus* like we will be beholding to [u] no man, but picke out all from our fingers ends, *Ita metuimus*, as Tully [x] ſpake of him, *ne quid vnquam didiciſſe videamur*. But to returne vnto my Purpoſe. You haue ſeene, Beloued, in the Firſt place, who by *Neighbour* here, may bee ſpecially meant. Come wee now vnto the *Hurt* forbidden to bee intended, what it is: *Intend none hurt againſt thy Neighbour.*

[t] *Aug. ep.* 12. p. 37.

[u] *Ego debeo Nulli.* H. S of himſelfe, as *Mr Parker* relateth of him in his Booke *De deſcenſu ad Inferos Epiſt. Candido Lectori.*

[x] *Tully de Natura Deor. l.* 1.

The *Hurt* intimated here in this place, is that *Evill* the Prophet *David* ſpeakes of, Pſal. 15. 1. who hauing asked the Queſtion there, *Lord who ſhall dwell in thy Tabernacle, or, who ſhall reſt vpon thy holy Hill*, anſwereth himſelfe with his owne words, [y] *Hee that hath vſed no deceit in his Tongue, nor done Evill to his Neighbour, and hath not ſlaundered his Neighbours.* Now *Malum, Evill* in that place, and *Hurt* in this, may be in three reſpects. In reſpect of the *Evill*, or *Hurt*, that may be done to our Neighbours BODY; in reſpect of the *Evill*, or *Hurt*, that may bee done to our Neighbours GOODS; and in reſpect of the *Evill*, or *Hurt*, that may bee done to our Neighbours GOOD NAME. Firſt concerning the *Body*, it is that which next

[y] Pſal. 15. 3.

vnto the *Soule*, is to be eſteemed of moſt of all. This *Body* of ours, [z] ſaith *Tertullian*, is in *Platoes* opinion the *Priſon* of the *Soul*(Σῶμα, quaſi Σῆμα) howbeit the Apoſtle *S. Paul* cals it, the *Temple of God when it is in Chriſt Ieſus*: his meaning is, when it is baptized into Chriſt. The ſame *Tertullian* in another place, cals it the [a] *Brother* of the *Soul, borne* (as it were) *at one birth*. [b] *S. Cyrill*, he cals it the *Inſtrument*, and as it were the *Garment* of the *Soule*, [c] *Gregory Nyſſen* the Soules *Companion*. I, and *Plato* himſelfe as [d] *Theodoret* obſerues, hauing cleane forgotten, what hee had [e] formerly ſaid concerning the *Bodies* being a *Priſon*, ſpeakes in another [f] place quite contrary, and ſhewes that the *Body* is to be cared for, in regard of that *Harmony* which is betwixt it *Selfe*, and the *Soule*. For *if ſo be, we would witnes a truth*, ſaith he, *it is the Body whereby we liue, and whereby we liue well*. The *Body* then to bee thus eſteemed of, what ſpeciall care ought we to take, leaſt our Neighbours *Body* ſhould be endamaged, or by our ſelues, or by any other. This it was that when time was, made *Moſes* ſo meeke a Man, even the [g] *Meekeſt* vpon the Earth, ſo wrathful as he was, who when he ſaw an *Egyptian* ſmiting an *Hebrew*, he [h] ſlew the *Egyptian* outright, and when afterwardes hee ſaw two *Hebrewes* ſtriue, as you heard even now, hee ſaid to him that did the wrong, [i] *Wherefore ſmiteſt thou thy Fellow*? Or, as it is related by S. Stephen, *Sirs, yee are Brethren why doe yee wrong one to another*? As if hee had ſaid: Haue you not *Enemies* enough beſides, but that you muſt thus brangle with your ſelues? Is all *Egypt* with you at odds, & will you be at odds with one another? Is it not enough that you are both in *Bondage* here, in *Egypt*, the *Houſe* of Bondage, nay in this *Iron* [m] *Fornace*, but that you will needs thus wrangle, & add more affliction to your ſelues? *Sirs, yee are Brethren, why doe yee wrong one to another*? Or, as Moſes himſelfe relateth it, [o] *Wherefore ſmiteſt thou thy Fellow*? As if he had ſaid: Be it he provoked thee by a *Word*, nothing preſently but *Blowes*? Say he is *Vniuſt*, wilt thou be

[z] *Tertul. de Anima, c. 30. p. 573.*

[a] *Quid Anima invides Carni? Nemo tam proximus tibi, quem poſt Dominum diligas: nemo magis Frater tuus [quàm], qui tecum etiam in Deo naſcitur.* Tertul de Reſurrect. Carnis. p. 65.

[b] Ἰμαλεον γὰρ σοὶ ψυχῆς. Cyril. Hieroſol. Catech. 4. p. 91.

[c] *Greg. Nyſſen. de Reſurrect. Chriſti. Orat. 3. p. 167.*

[d] *Theodoret. ad Græc. Infid. Ser. 5. p. 71.*

[e] *Plato in Cratylo.*

[f] *Plato de Rep.*

[g] Num 12. 3.

[h] Exod. 2. 11.

[i] Ver. 13.

[l] Act. 7. 26.

[m] Deut. 4. 20. 1 King. 8. 51 Ier. 11. 4.

[n] Exod. 2. 13.

be *Vngodly?* Say he is a *Slanderer*, wilt thou be a *Murtherer?* I, our Saviour vnto S. *Peter*, that drew his *Sword* in the iusteſt *Quarrell* that ever was, or was like to bee, *Put vp thy ſword into his place*, [o] ſaith he, *for al that take the Sword, ſhall periſh with the Sword.* And therefore was it Moſes Law in the Booke of [p] Exodus, *Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot, Burning for Burning, Wound for Wound, Stripe for Stripe*: or as it is more plainely in Leviticus: [q] *If a Mā cauſe any blemiſh in his Neighbour, as he hath done, ſo ſhall it be done to him: Breach for Breach, Eye for Eye, Tooth for Tooth, ſuch a Blemiſh as he hath made in any, ſuch ſhal be repaid to him.* They were *Samuels* words to *Agag*, [r] *As thy ſword hath made many Women childles, ſo ſhall thy Mother bee childleſſe among other Women.* And *Adoni-bezek* of himſelfe, *Threeſcore and ten Kings*, [s] ſaith he, *hauing their Thumbs, and their great Toes cut off, gathered their meat vnder my Table: as I haue done, ſo God hath requited me.* It was an excellent obſervation of the Wiſdom of Salomon: *Becauſe of the fooliſh deviſes of their wickedneſſe*, [t] ſaith he, *wherewith they were deceaued, and worſhipped Serpents, that had not the vſe of Reaſon, and vile Beaſts, thou ſendedſt a multitude of vnreaſonable Beaſts vpon them for a vengeance, that they might knowe that wherewith a Man ſinneth, by the ſame alſo ſhall hee bee puniſhed.* Thus the *Sodomites*, as [u] *S. Chryſoſtom* obſerues having found out a *barren* or *fruitleſſe* way of *Procreation*, had a puniſhment inflicted on their *Land* that made it *Barren* ever after. And thus the *Daughter* of *Herodias*, that by her Dauncing had bereaued *Iohn Baptiſt* of his *Head*, was her ſelfe as ſhe went on the Yce, bereaued of her owne *Head*, which ſeavered frō the *Body*, daunced, as [x] ſaith *Nicephorus*, vpon the ſelfe ſame *Yce*. But thus much of the *Body*, come we now to our *Neighbours Goods*.

o Mat. 26. 51.

p Exod. 21. 24

q Lev. 24. 20.

r 1. Sam. 15. 33

s Iudg. 1. 7. *Laſt Tranſlat.*

t Wiſd. 11. 13.

u *Chryſoſt. ad Pop. Antioch. Hom. 19.*

x *Niceph. Eccleſ. Hiſt. l. 1. c. 20.*

Which are ſo appropriated to our *Neighbour*, as but the *Deſire* thereof, much more the Procuring them vnto vs without his good leaue and liking, is with the Lord

our God a deadly Sinne. Witneſſe the *Tenth Commande-*
[y] Exod.20.17 *ment* of not ſo much as [y] coveting our *Neighbours Goods*, the Lord commaunding therein, that we abſtaine not only from al *Actual wrong*, but even from the *Motions* thereunto. But to let the *Motions* paſſe, conſider we the *Act* of *Stealing*, & by the *Puniſhment* thereof, acknowledge the heynouſneſſe of the *Fault*. The *Puniſhment*, you know, by our *Lawes* is no leſſe then *Death* it ſelfe, and how many *Thouſands* haue the *Aſſiſes* of our *Land* cut of in that caſe. True it is, it was not ſo by *Moſes Law*, the Children of Iſrael were not to die for it. Onely they were to make, or a
[a] Exod. 22. 4. [a] *Twofold* in ſome Caſes, or a [b] *Fourefold* in ſome, or in
[b] V. 1. ſome other a *Finefold*, or as King Salomon [c] ſpeaks, a *Seauẽ-*
[c] Prov.6,31. *fold Reſtitution*. If the *Delinquent* were not able, then was
[d] Exod. 22. 3. he to be ſould for his *Theft*. Howbeit King *David* beſids a
[e] 2. Sam. 12. 5. *Reſtitution*, and that *Fourefold*, aſſigned [e] *Death* to, in the Poore mans *Caſe*, though there are that take his meaning
[f] *Vid. P. Mar-* to be, not that the *Rich man* ſhould haue [f] dyed for it, but
tyr. in 2. Sam. that he was worthy of *Death* only. But howſoeuer that
12.5. be, certaine it is, it is *Death* with vs, and though it oftentimes ſo fall out that the *Stealth* is vnknowne to *Man*, & conſequently vnpuniſhed, yet can it by no meanes be hid from *God*, who hath ever in this caſe a moſt watchfull *Eie*.
[g] Pſ.94.9. *He that planted the Eare* [g] ſaith David, *ſhal he not heare? Or he that made the Eie, ſhall he not ſee?* Yes, he knew it ful wel by his owne Experience, and therefore ſaid in an other
[h] Pſ.139.1. place, [h] *O Lord thou haſt ſearched me out, and knowne me: thou knoweſt my downe ſitting, and my vpriſing, thou vnderſtandeſt my thoughts long before. Thou art about my path, & about my Bed, and ſpyeſt out all my waies.* And againe a little after,
[i] Ver.10. [i] *If I ſay, peradventure the Darkneſſe ſhall cover me, then ſhall my Night be turned to Day. Yea, the Darkneſſe*
[l] *Tenebræ non omnibus Creaturis obſcurum faciunt.* Arnob in Pſ.138. *is no Darkneſſe with thee, but the Night is as cleere as the Day, the Darkneſſe and Light to thee are both alike.* Nay let vs conſider but ſome *Creatures*, and *Darkneſſe* [l] ſaith *Arnobius, is not obſcure to all of them*. Some there are that *See*,

ſome

ſome that *Fly* in the *darke*, how much more may *Darkneſſe* be evident to him, whoſe *Eies* are tenne thouſand times *brighter* then the Sunne, as ſpeaks the Sonne of [m] Syrach; *beholding all the waies of Men, and the ground of the Deepe, and conſidereth the moſt ſecret parts.* [m] Ecclus. 23. 19.

But it is not enough not to take our *Neighbours Goods* without his good leaue and liking, but in ſome *Caſes* wee ought not to take them; though he ſeeme contented to giue them to vs, much leſſe to bind him by *Bond* vnto it. I meane when he giues thē to vs by way of *Vſe*, or *Intereſt*, or *Rent*, or by what NAME & *Title* ſoeuer, *VSVRY is or may be cal'd. For you are to know that our *Vſurers* are not like the *Macedonians*, of whō *Phillip* their King was wont to [n] ſay that they were plaine & blunt Fellowes, & cald *Ligonem Ligonis nomine*, a *Spade*, a *Spade*. NO, they reſemble the People of *Bengala* rather, who are ſo much afraid of *Tygres*, as that they dare not call them *Tygres*, but giue them ſome other gentle Names. *The reaſon is*, ſaith the Relator, *Ne ſi propriam Nomenclaturam tribuant, continuò dilacerentur*: if they ſhould giue them their owne Names, they are afraid they ſhould immediatly be torne in peeces. And indeed the very Name of *Vſury*, is hatefull and odious to the *Vſurer* himſelfe, he will in no wiſe be cald an *Vſurer*, to ſay the very truth hee were as good bee called a *Iew*. But I will end this point of *Goods*, with that of the Prophet Micah: *Wo vnto them that imagine iniquity* [p] ſaith he, *and worke wickedneſſe vpon their Beds: when the Morning is light they practiſe it, becauſe their hand hath power. And they covet Fields, and take them by violence, and Houſes, & take them away: for they oppreſſe a Man, and his Houſe, even Man and his Heritage.* And thus much of our *Neighbours Goods.*

* Many & excellent are the *Treatiſes* that haue bin writtē againſt *Vſurie*, as of *B. Iuell, Dr Wilſon, & Others*, but that of *M Fentons*, in my opinion ſurpaſſeth them all, by reaſon he anſwereth all that may bee alleaged out of *Caluin*, and other *Diuines* in the *Reformed Church. l. 2. c. 6. 7.*

[n] *Plutarch. Apoph.*

[o] *Nic. Pimenta. Relat. Rerum in Iudia Occident. geſtar.*

[p] *Michah. 2. 1.*

But the chiefeſt *Harme* of all that may be intended againſt our *Neighbour* is in reſpect of the *Evill*, or *Hurt*, that may be done to our *Neighbours Good Name*. Iniurie done vnto the *Body*, may be recompenced againe, as *Malchus*,

q Luk. 22. 51. *chus* Eare was q restored againe safe, and sound, which S^t *Peter* had cut of. And for *Purloyning* our *Neighbours Goods* sufficient amends may bee made by making as you heard before, or a *Twofold*, or *Fourefold*, or *Fiuefold*, or *Seauenfold* Restitution. You know what was said to *Zacheus* vpon a *Fourefold Restitution* made by him, r *This day is Salvation come vnto this House, for as much as he is also become the sonne of Abraham.* And doubtlesse without s *Restitution*, if Men be able to restore, and will not, their Sin cannot be pardoned. t S^t *Austen* giues the Reason, for that their Repentance, is no Repentance. But if once we wrong our *Neighbours Name*, and slander his *Reputation*, we doe him then a lasting Iniury, which we shall hardly after recompence all the daies of our liues. The reason is, for that the Things we speake be they never so false, and at length so knowne, yet u *Cicatrix manet*, somewhat still stickes behinde, which doe the best a man can, he shal not easily wipe away. *A good Name*, x saith Salomon, *is to bee chosen aboue great Riches, and loving Fauour is aboue Syluer, and aboue Gold.* I need not tel the worth of *Siluer* and *Gold* vnto you, you know what adoe there is to attaine therevnto: *With what tempestuousnes and trouble* y saith S^t Austen, *how importunate, and vrgent Marchants are, notwithstanding the Roughnes of Wind, and Weather, to procure vnto themselues inconstant Riches, more full & repleat with perill and daunger being once got, then all those Perils and Dangers whereby they were gotten at first.* A *good Name* then of such Consequence, what may we say of those Diuelish *Tongues*, that are alwaies snarling at their *Neighbours*. When vpon the least occasion given, happily vpon none, wanted they not *Discretion* themselues to iudge of the *Action* done, they raile, and reuile their *Neighbour*, & in every Company they come, haue a flirt, and a Fling at him, not remembring that if they must one day giue an account of every z *idle Word*, much more of a *Word pernicious*, and *hurtfull* to their *Neighbour*. And yet Such forsooth

r Luk. 19. 9.

s Pœnitentia non agitur sed fingitur. Aug. ep. 54.

t There is no Remedy, but Restitution open, or secret, or els Hell. *Father* Latymer *in a Serm. before K. Edward.*

u *Plutarch. de Adul. & Amici Dise.*

x Prov. 22. 1.

y *Quibus tempestatibus & procellis, quàm horribili & tremenda sœuitiæ Cœli & Maris, importuni sunt Mercatores vt Diuitias ventolas acquirant, majoribus quàm quibus acquisituri sunt periculis & tempestatibus plenas.* Aug. de Tẽp. Ser. 48. p. 479.

z Mat. 12. 36.

ſooth will boaſt of *Religion* to. Theſe kinde of Creatures cannot be ignorant, that S^t *Iames* [a] ſaith peremptorily, that *If any Man ſeeme Religious, and refraineth not his Tongue, this Mans Religion is vaine*. Theſe kinde of Creatures cannot bee ignoraunt, that the ſame S^t *Iames* alſo [b] ſaith, that *the Tongue is Fier, yea a World of Wickedneſſe, that it is ſo ſet among our Members that it defileth the whole Body, and ſetteth on Fire the courſe of Nature, and is ſet on Fire of Hel*. Laſtly, theſe kinde of Creatures cannot be ignorant, how S^t *Iames* likewiſe [c] ſaith, that *the Tongue is an vnruly Evill, full of Deadly Poyſon, how wee therewith bleſſe God, and how therewith we curſe Men, which are made after the Similitude of God*: and yet for all this, neither will they *Refraine* at all, nor once endeavour to quench this *Fier*, nor procure a Preſervatiue againſt this *Poyſon*. They ſay in their *Hearts* as it is in the [d] Pſalme: *With our Tongues we will prevaile: we are they that ought to ſpeake* (or, as it is in ſome Tranſlations, *Our Lips are our owne*) *who is Lord over vs?* Nor ſhal you finde for the moſt part any more *Peccant* in this kinde, then are the *Baſeſt* of the People. For they are not all like [e] S^t Lukes *Lazarus*, that are *Poore*, and *Needy*, and goe from doore to dore. The *Sonne* of *Syrach* will tell vs of Some that are *Poore* and *Prowd*, and how they are hated and abhorred of God, *Eccleſiaſticus*, 25. 2.

[a] Iam. 1. 26.

[b] Iam. 3. 6.

[c] Ver. 8.

[d] Pſal. 12. 4.

[e] Luk. 16. 20.

Now for vs, Beloved, who are thus *Tongue-bitten* and *Reviled* in ſuch ſort: wee may comfort our ſelues with that of *David* when as hee was curſed by wicked *Shemei*. *Abiſhai* deſiring leaue of him to go and worme that vnhappy *Tongue* of his (indeed, to take away his Life) *Suffer him to curſe* [f] ſaith David, *for the Lord hath bidden him. It may be that the Lord will looke on my affliction, and doe mee good for his curſing this day*. And indeed without all *Maybees*, the Lord is never more gracious to his Servants, then when they haue moſt patiently indured the *Venom* of ſuch *Tongues*. When *Miriam*, and *Aaron* both, did both ſpeak againſt *Moſes*, how did the Lord take his part? How

[f] 2. Sam. 16. 11.

vouch-

vouchsafed he himselfe to giue an honourable testimony
g Num.12.10. of him? and how did he punish *Miriam* for her *Tongue*? *Miriam*, g saith the Scripture, *was leaprous like snow: And Aaron looked vpon Miriam, and behould shee was leaprous.* When *Korah, Dathan*, & *Abirã*, rose vp after that, against *Moses*, and *Aaron* both, how did the Lord cause *Aarons*
h Numb. 17.8 *Rod* to h blossome, and to bring forth ripe *Almonds*, to signifie thereby his Election to the *Priesthood*? What? and was this all? Nay but he punished those *Quarrellers* too,
i Num.16.31. *Even the Ground*, i saith the Scripture, *clave asunder that was vnder them, and the Earth opened her mouth, and swallowed them vp with their Families, and all the men that were with Korah, and all their Goods. So they, & all that they had, went downe aliue into the pit, and the Earth covered them: so they perished from among the Congregation.* So it is, it is
k Rom.12.19. even so, k *Mihi Vindictam*: Vengeance is mine, I wil repay saith the Lord. They therefore that avenge their owne *Quarrels*, and will needs become their owne *Carvers*, intrude on Gods *Throane*, and what doe they make themselues in very deed but *Fore-stallers* of his *Right*. As for them who thus *Bite*, and *Ban*, and *Curse* their *Neighbours*,
m Ps.109.16. I will but commend vnto them that of *David*, m *His delight was in Cursing, and it shall happen vnto him, hee loued not Blessing, therefore shall it be far from him. Hee cloathed himselfe with Cursing, like as with a Rayment, and it shall come into his Bowels like Water, & like Oyle into his Bones.*
n Prov.26.2. It is somewhat more then that which Salomon n saith, *The Curse that is causelesse shall not come*; yes, it comes
o Eccles.27.25 with a witnesse, but like a o *Stone* vpon the head againe of *Him*, or *Her* that casteth it. But to returne vnto my purpose.

You haue heard of the *Hurt* forbidden to be intended here, what it is. How the same extendeth it selfe to our Neighbours *Body*, *Goods*, and *Name*. What? and is this all that King Salomon here intimates? meanes King Salomõ nothing else? Yes doubtlesse, his meaning is, that besides in-

intending our *Neighbour* no *Hurt*, wee endeavour by all meanes to doe him[p] *Good. Eſchew evill*,[q] ſaith David, *and doe good.* And againe in another place, [r] *Flee from evill, and doe the thing that is good, and dwell for evermore.* True it is, that *Evil* is an *Abſence*, or *Want* of *Goodnes*, howbeit *Goodneſſe* is not an *Abſence*, or *Want* of *Evill* only. *What is it in effect*, ſaith a worthy [s] Writer, *to define an honeſt Man to be ſuch an one as doth nothing at all, then to define a good Archer, to be ſuch an one as never ſhooteth at al.* Whereas King Salomon then in this Precept wils vs to intend no *Hurt*, his meaning is, that we performe to our Neighbour, al the *Good* we poſſibly can. And as in the Ten Cõmandements, the [t] *Affirmatiue Precepts* include the *Negatiue*; the *Negatiue*, the *Affirmatiue*; right ſo in this place, by the *Negatiue* here ſet downe, the *Affirmatiue* is vnderſtood. Doth King Salomon then giue vs warning here, that we offer no Violence to our Neighbours *Body*? The meaning is, that we refreſh it, as Occaſion ſhall be offered, and our owne Abilitie permit, with *Meat*, & *Drinke*, and *Cloath*. *I was an hungred*,[u] ſaith our Saviour, *and yee gaue mee meat. I thirſted, and yee gaue me drinke, I was a Straunger and yee lodged me. I was naked, and yee clothed me. I was ſicke, & yee viſited me. I was in Priſon, and yee came vnto me.* Nor ſpake he this of the *Poore* only, that goe from doore to doore, but of our *poore Neighbours* to. Muſt wee not bereaue our *Neighbour* of his *Goods*? The meaning is that wee reſtore vnto him, whatſoever wee haue of his, I though wee finde it by meere *Chaunce*. S[t] *Auſten* hath an excellent *Story* to this purpoſe, of a *Poore Man* that found a *Purſe* of ſome *Twentie Pounds* in it, and reſtored it to the *Owner*. The *Owner*,[x] ſaith S[t] *Auſten*, by way of Gratification would haue giuen him (as it were) the *Tith* of it, and offered him *Twentie Shillings*. The Man that found it, would none. He offered him *Ten*. The Man would none neither. The Owner would needs faſten *Fine* vpon him. He refuſed *Fine* too. With that the

[p] *Præceptorum obſervatio duplici genere cõtinetur, vt nihil eorum quæ prohibentur facias, & omnia quæ iubentur implere contendas. Hoc eſt enim quod Pſalmiſta dicit, Recede à malo & fac bonum.* Aug. de Temp. Ser. 59

[q] Pſal. 34. 13.

[r] Pſal. 37. 27. *Vid. Serm.* 5. *p.* 128.

[s] *Morneus de Veritat. Relig. Chriſt. c.* 16. *p.* 292.

[t] *Vid* Dayes Dyall, *Leſſ.* 9. *p.* 225.

[u] Mat. 25. 35.

[x] *Aug. de Verbis Apoſt. Ser.* 19. *p.* 244. & *Hom.* 9. *p.* 295.

Owner in a chafe, threw the Purſe vnto him againe: *Nay then*, ſaith he, *ſince thou wilt haue nothing at all, take all and ſpare not, I for my part loſt nothing.* When the Other ſawe no remedy, he tooke the *Fiue Shillings*, yet would hee not pocket a *Penny* of it, but as poore as hee was himſelfe, gaue it the *Poore* notwithſtāding. There, ſaith the Worldling, was *Folly*, but We ſay there was *Conſcience* & grounded on that Rule, *Doe as thou wouldſt be done vnto.* Laſtly, muſt we not wrong our Neighbours *Good Name*? The meaning is, that wee defend it when ever wee heare it wrongd by Others. Even as *Ionathan* did *Davids*, & that
ɣ 1. Sam. 20. 32 againſt his owne Father. *Wherefore ſhall hee die*, ɣ ſaith Ionathan, *what hath he done?* And this, Beloued, this but one *Point*, ſhould it be practiſed wel amongſt vs, what a *World* of *Happineſſe* ſhould wee liue in, what an *Heaven* vpon *Earth* ſhould we haue? But *Ionathan* is dead long ſince, & with him I feare me this *Point* of *Neighbourhood*: and it is verely to be beleeued that nor *Papiſts* with their *Miracles*, nor *Puritans* with their *Presbytery*, ſhall ever put life into it againe. Well may they hold with one an Other, & make a *Factious Neighbourhood* among thēſelues, I mean *Papiſts* with *Papiſts*, *Puritans* with their *Like*, but they Both giue vs pregnāt Proofs, that as long as they hold their wonted Courſe, they will never prooue true *Neighbours*. Here might I take occaſiō to ſpeak of thoſe *Neighbourly Meetings*, when at certaine times of the Yeere, whole *Pariſhes* meet together, & friendly feaſt with one another. I know how bitterly it hath been inveighed againſt, by Some of our *Coat*, who had they ſpokē againſt the [a] *Abuſes* only, & *Obliquities* thereof, much amiſſe might haue been amended. For to ſay that every ſuch *Meeting*, or *Recreation* on the *Saboth Day* is a *Prophanation* of the *Saboth*, is like the Shooe of *Hercules* vpon the Foot of a *Dwarfe*. Me thinks they themſelues if they haue *Eagles* wings to ſoare ſo high, as to keepe the *Saboth* ſo exactly, ſhould not like the
[a] Luk. 18. 11. [a] *Phariſee* be offended to ſee others fly neere the Ground: eſpe-

[a] See a pretty Diſcourſe hereof in *Mr Carewes Survey of Cornwell Lib 1. Fol. 69. 70. 71*

eſpecially not to preach (as Some by [b] report haue done) *that* to throwe a *Bowle* on the Saboth Day: *or* to make a *Feaſt*, or a *Wedding Dinner* on it: *or* to ring more *Bels* then one, though to call the People to Church, is as great a Sin as to commit *Murder*, or as if a Father ſhould take a *Knife*, & kill his *Child*. Such *Doctrines* & *Vſes* haue Some of them taught, by report, with whom the * *Saboth* is now as great, as was [c] *Diana* with the *Epheſians*. The truth is, the *Sabaoth* might ſpare ſuch *Proctors*. And I feare me, I may ſay in this caſe as *Tacitus* did in another, [d] *Peſſimum Inimicorum genus Laudantium*: The greateſt Adverſaries of the *Saboth* haue been ſuch immoderate *Cõmenders* of it to the *People*. *Will you ſpeake wickedly*, [e] ſaith Iob, *for Gods defence, and talke deceitfully for his cauſe? Will you make a Lie for him, as one lieth for a Man?* But to returne vnto my purpoſe.

[b] *Vid. Mr. Tho. Rogers.* Defence of the *Artic.* Prefat.

* *Dicuntur & hodie repullulaſcere* Sabbatarii, *quiſcptimi diei ocium incredibili ſuperſtitione obſervant.* Eraſm Eccleſiaſtæ ſive de Rat. Conc. l. 3.

[c] Act. 19. 34.

[d] *Tacit. Vit. Agricol.*

[e] Iob. 13. 7.

If we would view the ſpeciall *Heads* of all thoſe *Negatiues*, and *Affirmatiues*, here intimated by King Salomon, that which the Apoſtle ſaith concerning *Loue*, let vs apply it to *Neighbourly Loue*, & the *Summa Totalis* will be this: [f] *Loue ſuffereth long; it is bountifull; Loue envieth not; Loue doth not boaſt it ſelfe; it is not puffed vp; it diſdaineth not; it ſeeketh not her owne things; it is not provoked to anger; it thinketh not evill; it reioyceth not in iniquitie, but reioyceth in the Truth; It ſuffereth all things; it beleeueth all things; it hopeth all things; it endureth all things.* And all, & every of theſe *Things* doth *Neighbourly Loue*. And thus much of the *Hurt* intended here, what it is, & cõſequently of the *Inſtruction*. Come wee now vnto the *Reaſon* of it, wherein I noted vnto you two Points: *Firſt*, for that our Neighbour here is ſaid to dwell by vs; *The Benefit of hauing a Neighbour dwelling at any time neere vnto vs*: *Secondly*, in that it is ſaid, He dwels by vs without feare; *His beginning of kindneſſe to vs, in that he diſtruſts vs not*. And of each of theſe in their order, and *Firſt* of the Benefit of having a Neighbour dwelling at any time neere vnto vs:

[f] 1. Cor. 13. 4

Seeing he doth dwell without feare by thee.

g Pſ.115.16. *All the whole Heavens,* g ſaith David, *are the Lords, the Earth hath he given to the Children of Men.* And yet not ſo neither hath hee giuen it, as that it is in commõ among them all, only ſuch ſeveral *Parcels* they haue, as or *Patrimony*, or *Purchaſe*, or ſome other lawfull *Means* hath allotted to them. The time was, when *Abraham* himſelfe, had no inheritance in the Land of *Canaan*, no not the h Act.7.5. *breadth of a Foot*, yet had he all of it afterwardes both to i Gen.23.17. himſelfe, and to his Seed. He was faine (you know) to buy a Field to bury *Sarah* his Wife in, & *Iacob* alſo was a *Purchaſer*, Gen.33.19. *Purchaſing*, as it is a lawfull Act, & the common effect of good *Husbandry*, ſo hath it beene in all *Ages*, at all *Times*, and with all *People*. Onely when it hath no Bounds, and knowes no competent ende of extending it ſelfe, but ever and anon,

k Horat. Serm. l.2.Sat.6. ——k *O ſi Angulus ille*
Proximus accedat, qui nunc deformat agellum,

and when they haue once gotten it:

Hoc iuvat & melli eſt:

l 1.Kin.21.15. l *Vp & take poſſeſſion of the Vinyard of Naboth*, then make *Purchaſers* an ill bargaine, for they purchaſe a *Curſe* vnto themſelues. Witneſſe the Prophet Eſay: *Woe vnto them,*

m Eſay.5.8. m ſaith the Prophet, *that ioyne Houſe to Houſe, & lay Field to field, till there be no place, that yee may bee placed by your ſelues, in the midſt of the Earth.* And indeed, Beloved, ſtrange it is, but that nothing is ſtrange now adaies, that *Hamlets*, and *Houſes*, and *Churches*, and all muſt downe, to giue ſome *New Maſter* more elbow roome, whom perhaps within a few *Yeeres*, peradventure few *Moneths*, it may be, few *Daies*, if not this *Night* before to *Morrow*,

n Luk 12.20. n they will fetch away his *Soule* from him, and as for his *Carkaſſe*, a *Coffin* ſhall cover it, and there an ende of our

p Pſ.37.36. great *Purchaſer*. *I my ſelfe*, p ſaith David, *haue ſeene the Vngodly in great power, and flouriſhing like a greene Bay Tree, and I went by, and loe hee was gone, I ſought him*

him, but his place could no where bee found. I ſpeake not a-gainſt *Lawfull Purchaſing*, it is that *Tranſcendency* I ſtrike at, when Men depopulate whole *Countries*, to people the Land forſooth with *Sheepe*. *Our Sheep* [q] ſaith Sr Thomas Moore, *that were wont to be ſo meeke, and tame, and ſo ſmall Eaters, are now become ſo great Devourers, & ſo Wild, that they eate vp & ſwallow down the very Men themſelues. I, they conſume, deſtroy, and devour, whole Fields, and Houſes, and Cities.* Thus Sr *Thomas Moore* almoſt an hundred yeeres agoe. What would he haue ſaid of our times? And yet in *Sheepe* there is ſome Profit to. Their *Woole*, their *Fleece*, their *Fleſh*, I, the very *Dung* they make, are exceeding profitable in their kind: but when Depopulation is made not for *Gaine*, but for *Game*, and *Plough* muſt giue place to *Pleaſure*, Good Husbandry to a *Keeper*, and his *Hound*: the *Game* is not ſo vſually and commonly treſpaſſed vpon by Men, as the Commonwealth is by the *Game*. It is now Six hundred yeeres thereabouts, ſince *William* the *Conqueror* [r] peecant in this kinde, had two of his own *Sonnes* ſlaine in a Forreſt which he had made, [ſ] *Richard* in his Fathers life time, and *William* the [t] *Second*, or *William Rufus*, his next Succeſſor. Now if the Lord hath ſo dealt with the *Cedars*, and *Firre Trees* of our *Land*, what may the *Shrubs* looke for? Nay be we as ſtrong as *Oakes*, there is *One* to ſpeake in the Prophet *Amos* words, that *Can deſtroy our Fruit from aboue, and our Roote from beneath*, Amos 2. 9. But to come vnto my Purpoſe.

They who would be ſuch *Purchaſers* as the Prophet *Eſay* ſpeakes againſt, can by no meanes conceiue the Benefit of having a *Neighbour* dwelling nigh them. Man by nature is a ſociable *Creature*, and yet they, ſaith the Prophet *Eſay*, would be placed by themſelues. *Man* [u] ſaith

[q] *Oves veſtræ, quæ tam mites eſſe, tamq; exiguo ſolent ali, nunc (vti fertur) tam edaces atq; indomitę eſſe cęperunt, vt Homines deuorent ipſos, Agros, Domos, Oppida vaſtent, ac depopulentur.* Mori V. top l. 1. *Movi Oper. Lat.* p. 2. Col. 4.

[r] The Liues of the three *Norman Kings* written by *I. H.* p. 218. & p. 227.

[ſ] *Mr Fox* ſaith this *Richard* was Sonne to *Robert* his Sonne. *Act. and Monum* p. 189. Col. 2 *Edit.* 1583.

[t] *Cuncta Secunda licet Veteres Fœlicia dicãt, Omen ineſt numero, priſtim Regibus Anglis, Vita quibus talis cognominis omnis iniquis Eſt excepta modis* [Guil. 2. Henr. 2. Edward. 2. Rich 2.] *Nec opino vulnere Primus Occidit: Alter habet Natos ſibi ſæpe Rebelles, Tertius, & Quartus Regnum, vitamq; coacti Linquere.* Rob. Moore Diar. Hiſtorico. Poet. *Menſ. Feb. Ad Annum Mundi, 5362. p. 190.*

[u] *Ariſt. Pol. l. 1. c. 2.*

Ariſtotle, *is more ſociable then any Bee, or what other Creature ſoever that deſires Society.* The reaſon is, for that *Nature* ſaith he, *hath beſtowed on Man the Power of Speech. Voice indeed is given to other*, ſaith he, *but Speech is given to Man only.* But if ſo be we would ſee the Benefit, that accrewes vnto vs by *Neighbourhood*, let vs counſaile with *Antiquity*, and ſee what the *Ancient* ſay thereof. Firſt *Terence*, hee makes *Neighbourhood* a *kinde* of *Friendſhip. Vel Virtus tua me, vel Vicinitas* [x] ſaith he, *quod ego in propinqua parte Amicitia puto, facit vt te audacter moneam, & familiariter.* And in the Perſon of *Chremes* whom he makes to ſpeak thoſe Words, deſcribeth vnto vs an excellent Patterne of a right *Good Neighbour* indeed. *Heſiod* the Poet, he preferres it before *Kinred* it ſelfe, and excellent are the *Verſes* (ſome *Ten* in all) which he hath about *Neighbourhood.*

x *Teren. Heaut. Act. 1. Sc. 1.*

y *Heſiod. Opera & Dies.*

Τὸν φιλέοντ' ἐπὶ δεῖπνα καλεῖν, τὸν δ' ἔχθρὸν ἐᾶσαι.
Τὸν δ' μάλιστα καλεῖν, ὅς τις σίδεν ἐγγύθι ναίει.
Εἰ γάρ τι κἠχθῆμ' ἐγχώριον ἄλλο γένηται,
Γείτονες ἄζωστοι ἔκιον, ζώσαντο δ' ἕκαστοι.
Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ.
Ἔμμορέ τοι τιμῆς ὅσσ' ἔμμορε γείτονος ἐσθλοῦ.
Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
Εὖ μὲ μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι
Αὐτῷ τῷ μέτρῳ, κἠ λοῖον, ἄμεινον ἁμῶσαι:
Ὡς ἂν χρηΐζων κἠς ὕστερον ἄρκιον εὕρῃς.

x Had *Heſiod* beene a *Chriſtian* he would haue learned, & taught an other leſſon, namely that of our *Saviour* Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. *Loue your Enemies, Mat. 5. 44.*

They may, till they ſhall be better, be Engliſhed thus:

Thy Friends about thee ever call,
whenas thou mak'ſt a Feaſt:
As for thy Foe it mattereth not,
though he be not thy Gueſt.
But ſpecially of all thy Friends,
invite thy Neighbours ſtill,

Such as dwell nere: For if to thee
ſhould happen any ill,
They preſently would yeeld their helpe,
I, ſhould they be vndreſt:
When commonly in ſuch a Caſe,
Kinſmen will take their reſt.
A Neighbour bad is greateſt Bane:
a good One is a Bliſſe,
Happy is he that hath a Good:
His Oxe vnharmed is.
When as thy Neighbour lends thee ought,
ſee that he meate aright,
And yeeld him backe as much, or more,
when thou doeſt him requite.
I meane if thy Ability
be ſuch as that thou may'ſt,
And then for ever afterwardes,
a Friend of him thou haſt.

S^t *Ambroſe*[a] preferres *Neighbourhood* evē aboue *Brother-hood*, his Reaſon is that of *Heſiods*, for that a *Brother* is moſt commonly a great way of, a *Neighbour* is nigh at hand, *and a Witneſſe* ſaith he, *of our whole Life, and one that is ſtill ready to teſtifie in our behalfe*. The *Scriptures* are ſo for *Neighbourhood*, as that they make him a *Sinner* that deſpiſeth his *Neighbour*. You ſhall finde King *Salomons* Words to this purpoſe, *Prov.* 14. 21, & *Prov.* 21. 10. Adde hereunto the many *Caſualties* that may betide vs in this Life, as of *Fier*, and *Water*, and ſo forth, all which howſoever oftentimes we cannot poſſibly avoid, though we haue never ſo many *Neighbours*, yet may good *Neighbours* bee a *Benefit*, and an *Helpe* vnto vs in ſuch Caſes. And how Many or for want of *Neighbours* miſcarry at ſuch times, or are damaged the leſſe by reaſon of having *Neighbours*.

But the Benefit of having a *Neighbour* will the better ap-

[a] *Super Fraternam charitatem frequenter eſt Vicini Gratia. Ille enim ſæpè tangè, hic in præximo eſt, Vitæ omnis teſtis, Cōverſationis Arbiter.* Ambroſ. Epiſt. l. 7. ep. 44. p. 182.

appeare, if ſo be he beginne in kindnes (as King *Salomon* here preſuppoſeth he doth) in that *he dwels by vs vvithout Feare.* And indeed there is no one thing that ſhould be more powerfull to draw vs to loue, then when we ſee that in that kinde we are begnnne vnto by others. [b] *Nulla maior ad Amorem invitatio* [b] ſaith S[t] Auſten, *quàm prævenire amando. Et nimis durus eſt Animus, qui ſi dilectionem nolebat impendere, nolit & rependere.* There is no greater invitation to *Loue*, then when an other *loues* vs firſt. And that *Hart* is toto hard, which if it be loth to begin to *loue*, wil not anſwer *Loue* whē it is begun. The Loue wherwith our Neighbour then begins vnto vs, is the good *Opinion* hee hath of vs, the *Truſt* he repoſeth in vs, the *Good* he hopes to finde by vs, eſteeming vs happyly ſuch *Neighbours* as dwelled neere to the Land of *Themiſtocles* when as *Themiſtocles* was to ſell it. He [c] commaunded him that cryed the Sale, to make Proclamation what a *Good Neighbour* he ſhould haue that bought it. And indeed *a Good Neighbour* about vs, is (as it were) a *Braſē Wall* to al that ever we poſſeſſe. So was *David* vnto *Nabal*. 1. Sam. 25. 16. [d] *Ne Bos quidem perierit cui Vicinus bonus*, as it is in the Proverb, & as you heard out of *Heſiod*, his *Oxe* ſhal not miſcarry, who ſo hath a good *Neighbor*, ſo that he ſhal dwel by thee with out feare, and thou without feare by him. What? and haſt thou a Deſire then to be beloved of thy *Neighbour*? Even that Deſire of thine impoſeth vpon thee, a naturall Duty, of bearing to him-ward fully the like affection. Hence thoſe ſeverall *Rules* and [e] *Precepts* which *Naturall Reaſon* hath drawne for direction of Life, as that *becauſe wee would take no harme, we muſt therefore doe none*: that *ſith we would not bee in any thing extreamely dealt with, wee muſt our ſelues avoide all extremity in our dealings*: that *from all violence and wrong we are vtterly to abſtaine, &c.*

[b] *Aug. de Catechizand. Rud. c. 4. p. 639.*

[c] *Plutarch Apophth.*

[d] *Vid Eraſm. Adag.*

[e] *Vid.* M[r] Hooker *Eccleſ. Pol. l. 1. § 8. p. 65.*

I, but you will ſay, *ſuppoſe* hee doth not beare this naturall affection towards me. *Suppoſe* he is ſo far from beginning to me in this kind, as that hee will not anſwere the Loue

Loue begun. *Suppose* I haue put some confidence in him, and he hath vtterly failed my expectation. Why, *suppose* all this, and more to, yet what said S^t *Austen* in an other case? *Plue mihi mitigationes in Cor, vt patienter tales ferã.* O my God [f] saith S^t *Austen*, showre downe thy gentle appeasings into my Heart, that I may patiently beare with such men as these. Oh, but *Patience* thou wilt say, is the *Vertue* of *Asses*, a *Refuge* for *Cowards*, the *Subiect* of *Flegme*: I, [g] saith Ionas, *do well to be angry to the Death. I*, but Ionas, *be* [h] *angry, and sinne not, Let not the Sunne goe downe vpon* thy *wrath, neither giue place vnto the Divell.* As for those opprobrious tearmes concerning *Patience*, brued by *Sathan*, and broached by *Miscreants*, *Patience* hath facilitie of Nature enough to forgiue, and to forget. Imagine *Shee* then speaketh thus vnto thee. Vpon [i] mee bee these *Proverbs* my Sonne, only heare my Voice, and be not impatient for all this. Art thou better then hee that *Made* thee? *Loue your Enemies*, [l] saith our Saviour, *blesse them that curse you, doe good to them that hate you, and pray for them which hurt you, and persecute you, that you may bee the Children of your Father which is in heaven: for hee maketh his Sun to arise on the Evill, and the Good, and sendeth Raine on the Iust and Vniust.* Art thou better then he that *Redeemed* thee, our Saviour *Christ Iesus? Voluit deseri*, [m] saith S. Ambrose, *voluit prodi, voluit ab Apostolo suo tradi, vt tu à Socio desertus, à Socio proditus, moderatè feras tuum errasse iudicium, perisse Beneficium.* Our *Saviour* would be forsaken, he would be given over, he would bee betrayed by his *Apostle*, that thou forsaken of thy *Fellow*, suppose a *Neighbour*, or a *Friend*, and even betrayed by him, shouldst moderately beare the *Error* of thy *Iudgement*, and that a *Benefit* of thine hath beene cast away. Lastly, art thou better then he that *Sanctifieth* thee, I meane the *Holy Ghost*? It is true, Whosoeuer shal speak against the *Holy Ghost*, it shal not bee forgiuen him, [n] neither in this *World*, nor in the *World* to come., and yet for all that, even for those to whō

[f] *Aug. Confess. l.12.c.25.p.152*

[g] Ionas.4.9.

[h] Ephes.4.26.

[i] Gen.27.13.

[l] Mat.5.44.

[m] *Ambros. in Luc.l.5p.685.*

[n] Mat.12.32.

*Act.7.51. *S.Stephen* had *ſaid: *Ye ſtifnecked, & of vncircũciſed hearts and eares, yee haue alwaies reſiſted the holy Ghoſt*: the ſame Spirit gaue him power to pray immediatly after, * *Lord, lay not this ſin to their charge*, Acts.7.60. If thou art not moued with all this, why then remember thine owne *Sinnes* formerly committed againſt God, and ſay vnto thy ſelfe as Pharaos Butler did to Pharao, ‡ *I call to mind my Faults this day*. Remember how thou thy ſelfe haſt wronged thy *Creatour*, and as S. *Auſten* ſpake in another caſe, † *Mirari noli, ſi ea quæ deſeruit Superiorem, pœnas patitur per inferiorem*: Marvaile not if ſo bee the *Soule* that forſooke the *Creator* her Superiour, be puniſhed by the *Fleſh* which is inferiour to her: ſo let vs not marvaile at Mans *Ingratitude*, let vs acknowledge rather our iuſt *Puniſhment* deſerued at Gods hands, towards whom we are much more, more by much vngratefull, then Man to vs can poſſibly bee. Wee that are *Schollers* may call to minde thoſe *Verſes* of the *Poet*, and apply them to this purpoſe:

* B. *Stephanus erat proiis à quibus lapidabatur, quia nõdum Chriſto crediderant, neq; adverſus illam communẽ Gratiam dimicabant.* Aug de Temp. *Ser.*59.

‡ Gen.41.9.

† *Aug. de Verb. Apoſt. Ser.*12. *p.*209.

§ *Virg. Æneid. l.*12.

§ *Non me tua fervida terrent*
Dicta, ferox: Dij me terrent, & Iupiter hoſtis.

And thus much of the *Inſtruction* here, as alſo of the *Reaſon* of it, and conſequently of theſe Words: *Intend none Hurt againſt thy Neighbour, ſeeing hee doth dwell without feare by thee*. A word or two of *Application*, & then God-willing an end.

If ever Age might iuſtly complaine of neglect of *Good Neighbourhood*, I ſuppoſe this wherein wee liue, may not iuſtly be exempted. Witneſſe thoſe many *Quarrels* now a foot between *Neighbour* & *Neighbour*, eſpecially in the *Country*. Witneſſe that multiplying of *Lawyers* in our Age more then ever in former times. Witneſſe that *Thryving* of them in our dayes, and thoſe ſuperlatiue *Purchaſes* which they make in Lands, and Lordſhips,

‖ *Perſ. Satyr.* 4. *Tot Milvos in. pa tua Paſcua laſſes.* Iuvenal. *Sat.*9.

‖ *Quantum non Milvus oberret*

As much as a *Kite* would be wearied to cõpaſſe about. All this & more then this, tels vs with ſhame vnto our Faces, that

that wee are as a worthy [u] Doctor once ſpake, *a Sort of wrangling Chriſtians, without Iuſtice, without Patience, without Loue, without Wiſdome.* And yet miſtake me not, I ſpeake not what I ſpeake, as if I held it in no wiſe lawfull to goe to *Law.* I acknowledge the truth of thoſe Words which an excellent *Prelate* of our Church once ſpake to his owne Flocke. *Next after the Goſpel,* [x] ſaith he, *the Law is the greateſt comfort that God hath giuen to the Sonnes of Men. It remedieth Iniuries, and giueth to every man that is his. He that goeth to a Iudge, goeth to him that is the Miniſter of Iuſtice, & that ſits in the roome of God to do right. For the ſeat of Iuſtice is the ſeate of God. If there were, no Law to be miniſtred, but every man might doe what hee would, and reckon all his owne, what ſoever he could get, or come by, what a Life would it be? How ſhould any man be Maſter of that he hath? who can imagine what Iniuries, Cruelties, Murthers and Streames of Bloud would follow? Thanks be to God, who in mercy hath given vs a Law, and Iuſtice to guid vs by. Let vs bee content to ſeeke helpe at this Law without wrath, or malice. Let vs come to it, as wee would come vnto our Father. Let vs aske counſell at it, as wee would at the mouth of God. As every Man thinks it lawfull to vſe his owne, or to require his owne: ſo let every man bee contented to leaue that hee holdeth, when LAW ſaith it is none of his. The Law is no Breach of Charitie, it is the Bond, and Knot to keepe Men in loue. A Sonne, may attempt Law with his Father, yet doe it in ſuch dutie, as becommeth a Sonne. A Subiect may attempt Law even with his Prince, and yet loue & reverence his Prince as it becommeth a Subiect. Whoſoever,* ſaith he, *vſeth the Law otherwiſe, doth abuſe it. All Strife, and Contention muſt bee laid aſide. Loue may avoid wrong, Loue may require Right, Loue may ſtand forth and ſeeke defence before a Iudge.* Thus far that worthy *Prelate.* So, that the *Law* you ſee is good, I, as neceſſary for the *Cõmonwealth* as is that Sun in the Firmament, only ſuch *Abuſes* there are about the *Law*, as alſo in ſome *Lawyers*

[u] M.D. *Weſtman.* Prohibit. of Reuenge. p. 62.

[x] B. Iuell *in* 1. *Theſſ.* 4. 9 p. 139 *Vid.* Calvin. Inſtit. l. 4. c. 20 § 17, 18, 19. &c.

what with *Delayes*, *Demurres*, & *Quirks*: what with *exorbitant Fees*, & what with *Bribing*, & conſequently * *Blinding*, or the *Maſter*, or the *Man*, he that *Daunceth on the Threſhold ſo proudly*, Zeph. 1.9, as *Might*, and *Right* moſt commonly bandying, and *Right* being overcome, *Neighbours* remaine ever after full of *Hatred* as before.

* Deut. 16. 19.

But we perhaps of the *City* offend not in *Suits* ſo much as in ſome other vnneighbourly *Parts*. I mean, in ſeldome *Viſiting* each other: In being ſo farre from doing ſuch *Offices* as belong to *Neighbourhood*, as that wee acquaint our ſelues moſt of all with thoſe that dwell fartheſt of: In *Backbiting*, & *Slaundering* our *Neighbours*, and ſuffering our *Tongues* to runne riot on them. The TONGVE indeed hath the vantage of all the Members of our Bodies beſides. Should a man endeavour, y ſaith S. *Auſten*, to performe any thing with his *Hands*, they might eaſily bee commanded to hold themſelues: were hee with his *Feete* to walke abroad, hee muſt take ſome paines to ſtyr them, leaſt Sloath might happen to hould him at hoame: but as for the *Toung*, ſaith he, *Facilitatem habet motus, in vdo poſita eſt, facile in lubrico labitur*. It hath a facilitie of motion, it is ſcituate in a moiſt place, & eaſily ſlides in a place ſo ſlipperie. And yet marke it, Beloved, when you will. Such as in a ſerious Matter can hardly ſpeake three *Words* together without ſome notable incongruity, if once they beginne to *Rayle*, to *Backbite*, and to *Slander* they are voluble enough for whole *Houres* together. I, and ſuch, as I told you before, will ſeeme *Religious* too. But S. Iames will tell them againe. a *If any Man among you ſeemeth Religious*, * meaning any *Woma* too, & *refraineth not his Tongue, but deceaueth his owne Heart, this Mans Religion is vaine*. Even as if hee had lived in theſe *Daies* and ſhould haue ſaid: It is not the Name of a *Roman Catholike*, no nor of a *Sanctified Brother*, or *Siſter*, that will in this caſe ſerue the turne. Nay, will you ſee how by way of *Prophecy* hee may be thought to haue aymed

y *Aug. de Verb. Apoſt. Ser. 28. p. 267*

a Iam. 1. 26. * *Viris & Mulieribus commune Nomen Homo eſt.* Clem. Alex. *Padag. l. 1. c. 4.*

med at both theſe, in the Words immediatly following? *Pure Religion*,[b] ſaith he [An *Item* for *Puritans*, who ſuppoſe themſelues ſo *Pure*, that they forſooth muſt haue their *Meetings* apart; they miſlike our *Common Prayer*; they cannot away with their owne *Paſtor*, they will trot ſome *Miles* to heare another] *And vndefiled before God*, [An *Item* for *Papiſts*, who ſo much vaunt of the *Church* of *Rome*, and that *She* forſooth is *Holy Catholike Church*, *Vndefiled*, and that *cannot Erre*] but, *Pure Religion, & vndefi-vndefiled before God the Father is this: to viſite the Fatherleſſe, and Widowes in their Adverſitie, and to keepe himſelfe vnſpotted of the World.* But to leaue both theſe, & to come vnto our ſelues. [b] Iam. 1. 27.

It ſhall little availe vs, Beloved, to be neither of theſe *Twain*, if ſo be we offend in ſuch ſort as doe theſe *Twaine*. *Though thou Iſrael play the Harlot* [c] ſaith the Prophet Hoſea, *yet let not Iuda ſinne*, leaſt as the Lord had a Controverſie with *Iuda*, & viſited *Iacob* according to his [d] *Waies*, ſo according to our *Workes* he recompence vs. Let vs, Beloved, beare affection then, to all of the *Houſhold* of *Faith*, eſpecially vnto ſuch as *Neighbour* at any time neere vnto vs. Let vs not *Forſake* the [e] *Fellowſhip* that we haue, or ought to haue among our *Selues*, as the manner of Some is. Such as a *General* of the *Field* doth place togither in one *Troope*, he is fully perſwaded of Such *that* they wil alwaies [f] hould togither; *that* vpon any occaſion whatſoever, they will [g] ſecond one an other; *that* they are in their hearts (as [h] ſpeakes the Apoſtle *St Paul*) to die and liue togither; and therefore *Nehemias*, he ſet all of one Kinred togither, *Nehem.* 4, 13, whereas *Strangers* whē they come to Service, *Non fide, non affectu tenentur* [i] ſaith Tacitus, *ſine pudore flagitij fugiunt*. They are not retained by affection, nor regard any Promiſe made. They ſhame not to fly to ſaue their Skins. Our whole *Life* you know, is a *Warfare*; our Saviour *Chriſt*, our *General*; So many *Pariſhes*, ſo many *Troopes*, both of *Men* and *Women*, and *Children*. He [c] Hoſea 4. 15. [d] Hoſ. 12. 2. [e] Heb. 10. 25. [f] *Primum Militiæ Vinculum eſt Religio, & Signorum Amor, & deſerendi Nefas.* Senec. Epiſt. l. 15. ep 96. p 235 [g] *Societas nostra Lapidum fornicationi ſimillima eſt, quæ caſura niſi invicem obſtarent, in hoc ipſo ſuſtinetur.* Senec. Ibid. [h] 2. Cor. 7. 3. [i] *Tacit. in vit. Agric.*

hath given vs our dwelling togither, becauſe we ſhould troope togither. He hath ſet vs all in one *Border*, and al for we ſhould grow togither. He hath wrought vs (as it were) in one *Knot*, that ſo we might ſeeme the more ſightly to-
[l] Numb.24.5. gither.[l] *How goodly are thy Tents ô Iacob, and thy Habitations ô Iſrael. As the Valleys are they ſtretched forth, as Gardens by the River ſide, as the Aloe Trees, which the Lord hath planted, as the Cedars beſides the Waters.* What? and ſhall we now, doe nothing but iangle with one an other? Nothing at all but wrangle? We who liue in one *Age*? So nigh *Neighbours* one to an other? There might haue been ſome *Hundreds* of *Yeeres*, there might haue been diſtance of ſome *Hundreds* of *Myles* betweene vs, and ſhall we bee falling out? We that are tyed to one an other in that three-fold Knot of Friendſhip: *Chriſtian Religion*? *Neighbourhood*? *Brotherhood*? Shall we breake every of them, & ſnap
[m] Iudg. 16. 9. them aſunder, as eaſily as *Sampſon* did his [m] Cords? [n] *Hoc*
[n] Liv. Decad. 1. *vulgari*? Shall this be noyſed abroad? *Hoc Socios audire? hoc Hoſtes? Quo cum dolore hos? quo cum gaudio illos?* Shall
lib. 3. our *Friends*? ſhall our *Enemies* heare of it? What exceeding Griefe will it be to the *One*? What exceſſiue Ioy to the *Other*? Be it our *Neighbour* hath none of the beſt Diſpoſitions that be: that he is haſty, and humerous, proane
[o] *Aug. de Tẽp. Ser.* 202. p. 741. to *Anger*, and to take *Offence*. Beſides, that [o] *S^t Auſten* tels vs, *Qui velociter iraſcitur, tam celeriter mitigatur*: It fals out a many times, that Hee that is ſoone *Angry*, will as ſoone be *Pleaſed* againe, and he ſpeakes it of *Patricius* his
[p] *Aug. Confeſſ. l.* 9. c. 9. p. 112. owne Father, that he was [p] *Sicut benevolentia præcipuus, ita ira fervidus*: Exceeding *Kinde*, but exceeding *Cholericke* to, let vs ſomewhat our ſelues be bettered by wiſe King *Salomon*, who tels vs in this very *Booke* what a *ſoft Anſwere* will doe in ſuch a Caſe. *A ſoft Anſwere* [q] ſaith
[q] Prov. 15. 1. [r] Prov. 25. 15. [ſ] Lavater *in hunc loc.* he, *putteth away wrath*. And againe in an other place, *A ſoft Tongue* [r] ſaith he, *breaketh the Bones*, that is, Men or
[t] 1. Sam. 25. 24 Women as [ſ] hard as *Bones*, or rather as *Flint* and *Stones*.
[u] Iudg. 8. 2. You know what [t] *Abigail* did in ſuch a Caſe. So did [u] *Gede-*

deon with the *Ephramites*. And [x] *Rehoboam* for he would not ſo doe, with his Subiects when time was, loſt his *Patience*, and his *People* both. Be it our *Neighbour* then is farre incenſed, ſhall we adde *Fewell* to the *Fire*, who might at the firſt even haue [y] *ſpit it out*? I, but what then ſhall become of the Apoſtle *S^t Pauls* Counſaile, [z] *Why rather ſuffer yee not wrong? Why rather ſuſtaine yee not harme*? What of king Salomons, *Of doing good for ill*, that ſo wee may at the length, *Lay* [a] *Coales vpon his Head*? What of our Sauiour Chriſts of [b] *Turning the Cheeke*? Shall we be all of vs *Rehoboams*, and forſake the Counſaile of theſe *Auncients*, and cleaue to the Counſaile of thoſe *Younglings* our *Luſts* and *Affections*? Wherefore, Beloued, to grow to an end. *If* there be any [c] *Conſolation* in Chriſt, *If* any *Comfort* of Loue, *If* any *Fellowſhip* of the Spirit, *If* any *Compaſſion* of Mercy, fulfill: ſhall I ſay with the Apoſtle *S^t Paul*, my Ioy? no, but the Ioy of the Apoſtle *S^t Paul*; the Ioy of wiſe *King Salomon*; the Ioy of our *Saviour* himſelfe; that yee be like minded, hauing the ſame *Loue*, being of one *Accord*, and of one *Iudgment*, that nothing be done through *Contention*, or *Vaine Glory*, but that in meekeneſſe of minde, every man eſteeme other better then himſelfe. And thus ſhall you be Every of you right good *Neighbours* indeed, & after your *Neighbourhood* here on Earth, you ſhall bee *Neighbours* to the [d] *Saints* aboue, the holy *Apoſtles* and *Martyrs*, and the *Elect Angels* of God; nay *Neighbours* to our *Saviour* himſelfe, who being the [e] *Head*, we the *Members*, *Nihil tam proximum, quàm Caput Membris* [f] ſaith *S^t Ambroſe*, There cannot be ſo nigh a *Neighbourhood*, as betweene the *Members*, and the *Head*.

My Concluſion ſhall be that of *Ioſeph* to his Brethren, [g] *Ne iraſcamini in via*, Fall not out by the Way. *You* haue this day beene as it were in *Egypt*, where you haue had all of you Sufficiency of *Corne*, and *Food*. *You* haue this day beene with your Brother *Ioſeph*, our Saviour CHRIST IESVS, who is [h] *aliue* but he was *dead*, and behould he is *aliue* for

[x] 1. King. 12. 16.
[y] Eccluſ. 28. 12.
[z] 1. Cor. 6. 7.
[a] Prov. 25. 22.
[b] Mat. 5. 39.
[c] Philip. 2. 2.
[d] *Habes Apoſtolos Proximos, habes Martyres Proximos.* Ambroſ. de Vid. p. 183.
[e] Epheſ. 4. 15.
[f] *Ambroſ. in Luc. l. 7. c. 10. p. 101.*
[g] Gen. 45. 24.
[h] Rev. 1. 18.

h Gen.43.33. for evermore. *You* haue this day ſate at his *Table*, the i *Eldeſt* according to his Age, and the *Youngeſt* according to his Youth. *You* haue all of you had, none excepted, your
j Gen.45.22. l *Chaunge* of *Rayment*. *You* are now as King Salomon
m Cant.4.2. m ſpeaketh, like a *Flocke* of *Sheepe* in good order, which
n Cant.5.12. goe vp from the waſhing. *You* are like the n *Doues* vpon the Riuers of Waters which are waſht with Milke, and remaine by the full Veſſels. *You* are now like *Iudah*, whoſe
o Gen.49.11. *Garment* was waſhed in o *Wine*, & his *Cloake* in the *Blood*
p Cant.5.3. of *Grapes*. You know whoſe Saying it was, p *I haue put of my Coat, how ſhall I put it on? I haue waſhed my Feete, how ſhall I defile them?* This ſaid the *Spowſe* vnto our *Sauiour*, vnkindly, I confeſſe, and vndutifully: but how exceeding fitly may we ſay it both to *Sin* and *Sathan*: *We haue put of our Coats, how ſhal we put them on? We haue waſhed our Feet, how ſhal we defile them?* Nay, we haue put of our very *Skins*. We haue caſt of, concerning the Converſation in time
q Epheſ.4.22. paſt, the q Old Man, which is corrupt through the deceiueable *Luſts*: and put on the New Man, which after God is created in *Righteouſnes*, and true *Holynes*. We haue waſhed our *Feet*, and He that is waſhed, needeth not ſaue to waſh his r *Feet*, but is *Cleane* every whit. *We haue put of our Coats, how ſhall we put them on? VVe haue waſhed our Feet, how ſhall we defile them?* And this, Beloved, if ſo
r Ioh.13.10. he wee ſay, imagine our Sauiour alſo ſaith to Vs, s *Behold* You *are made whole, ſinne no more, leaſt a worſe*
s Ioh.5.14. *thing come vnto* You. t *Conſider what* He *ſaith, & the Lord*
t 2.Tim.2.7. *giue you vnderſtanding in all things.*

The ſame Lord *ſo bleſſe vs, and the Seed that hath beene ſowne, that with YOV of the Poorer ſort*
u Mat.13.22. *the* u *Cares of this World, with YOV of the Wealthier, the Deceitfulnes of your Riches, with* Either *of YOV of either ſort the Luſts of other Things, grow not vp like Thornes, and choake it.*

FINIS.

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